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A GENERAL INDEX  
TO THE  
NAMES AND SUBJECT-MATTER  
OF THE  
SACRED BOOKS OF THE EAST

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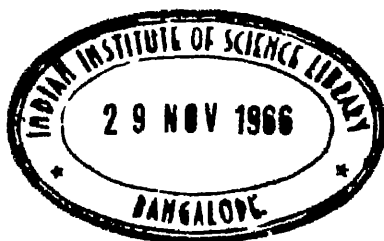
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PROFESSOR OF INDIAN PHILOLOGY AND OF ETHNOLOGY IN THE  
GERMAN UNIVERSITY OF PRAGUE

WITH A PREFACE BY

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MOTILAL BANARSIDASS  
DELHI :: VARANASI :: PATNA



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Bungalow Road, Jawahar Nagar, Delhi-7  
Nepali Khapra, Varanasi-1, (U. P.)  
Bankipur, Patna-4, (Bihar)

293

M77.50

*First published by the Clarendon Press, 1910*  
*Reprinted by Motilal Banarsidass, 1966*

42550

PRINTED IN INDIA BY SHANTILAL JAIN AT SHRI JAINENDRA PRESS, BUNGALOW  
ROAD, JAWAHAR NAGAR, DELHI-7 AND PUBLISHED BY SUNDARLAL JAIN,  
MOTILAL BANARSIDASS, BUNGALOW ROAD, JAWAHAR NAGAR, DELHI-7.

RASHTRAPATI BHAVAN,

NEW DELHI-4

June 10, 1962

I am very glad to know that the Sacred Books of the East, published years ago by the Clarendon Press, Oxford, which have been out-of-print for a number of years, will now be available to all students of religion and philosophy. The enterprise of the publishers is commendable and I hope the books will be widely read.

S. RADHAKRISHNAN

## PUBLISHER'S NOTE

First, the man distinguished between eternal and perishable. Later he discovered within himself the germ of the Eternal. This discovery was an epoch in the history of the human mind and the *East was the first to discover it.*

To watch in the Sacred Books of the East the dawn of this religious consciousness of man, must always remain one of the most inspiring and hallowing sights in the whole history of the world. In order to have a solid foundation for a comparative study of the Religions of the East, we must have before all things, complete and thoroughly faithful translation of their Sacred Books in which some of the ancient sayings were preserved because they were so true and so striking that they could not be forgotten. They contained eternal truths, expressed for the first time in human language.

With profoundest reverence for Dr. S. Radhakrishnan, President of India, who inspired us for the task; our deep sense of gratitude for Dr. C. D. Deshmukh & Dr. D. S. Kothari, for encouraging assistance; esteemed appreciation of UNESCO for the warm endorsement of the cause; and finally with indebtedness to Dr. H. Rau, Director, Max Müller Bhawan, New Delhi, in procuring us the texts of the Series for reprint, we humbly conclude.

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## PREFACE

### BY PROFESSOR MACDONELL

THE period covered by the inception, the publication, and the completion of the *Sacred Books of the East* exactly coincides with the thirty-four years that I have spent in Oxford. When I matriculated, Professor Max Müller, the editor of the series, was about to begin work on the first volume, which appeared while I was still an undergraduate. I lost no time in making his acquaintance, for it was the influence of one of his works that had stimulated me to begin under Professor Benfey the study of Sanskrit at the University of Gottingen, when I left school nearly two years before. During my undergraduate days and later I owed much to Professor Max Müller's advice and encouragement in regard to my studies, which have ever since followed, as far as Sanskrit is concerned, much the same lines as his. I consequently always took a lively interest in the *Sacred Books* edited by him as they successively appeared during the course of a quarter of a century, no fewer than thirty-six volumes having a more or less direct bearing on my own work, and fourteen of the translators being personally known to me. Professor Max Müller lived to see all but one of the forty-nine volumes published under his supervision. Now the fiftieth and concluding volume is at last finished when I myself have already arrived at advanced middle age. Owing to my early relations with the editor and my interest in the series ever since, I am glad to have this opportunity of accompanying with a few words by way of preface the volume that brings the series to an end.

The *Sacred Books of the East* include all the most important works of the seven non-Christian religions that have exercised a profound influence on the civilization of the continent of Asia. Of the Indian religions the Vedic-Brāhmanic system here claims twenty-one volumes, Buddhism ten, and Jainism two. Eight volumes comprise translations of the

sacred books of the Persians. Two volumes represent Islām, and six the two main indigenous systems of China, Confucianism and Tāoism. This great undertaking, planned and edited by Professor Max Müller, has been carried out by the collaboration of twenty scholars, all leading authorities in the special departments of Oriental learning to which the works translated by them belong. By thus rendering these religious systems accessible as a whole to the Western world in authoritative translations, Professor Max Müller for the first time placed the historical and comparative study of religions on a solid foundation. But with that large view of the aims and needs of scholarship which distinguished him, he saw that the investigation of the vast material here collected could not become thoroughly effective without the auxiliary aid of a separate index volume presenting that material thoroughly digested and exhaustively classified. This work he entrusted to Dr. Winternitz, who at that time was resident in Oxford and had been assisting him in bringing out his second edition of the *Rigveda* with the commentary of Sāyana. The result, after various unavoidable delays, is the present volume, in which the end in view has been most successfully accomplished by the compiler, now Professor of Indian Philology and of Ethnology in the German University of Prague.

The experience of many years has made me a convinced believer in the great value of full and comprehensive indexes as aids to the scholar, not only because they save his time, but because they tend to render his results more comprehensive. This is especially true at the present time, when the field of research has become so greatly extended in all directions. The view which prevailed among Oriental scholars in my student days was very different. About thirty years ago an eminent Sanskrit scholar began the publication of the *editio princeps* of an important and intricate work, which when completed appeared without an index. The editor declined to yield to the suggestion that he should supply one, declaring that those who wished to consult the book on any point ought to be compelled to read it through. I feel convinced that as a consequence of this attitude, research has been retarded in the

branch of learning to which the work in question belongs. Even in recent years I have hardly ever seen an index to Oriental works that has not seemed to me too meagre and consequently inadequate as an instrument of research. Very different is the character of the present substantial volume of 684 pages, which Professor Winternitz has compiled with so much thoroughness and industry. I feel no hesitation in stating that it is the most comprehensive work of the kind that has yet been published. For it is not merely a complete index like vol. xxv of the recently published *Imperial Gazetteer of India*. It also furnishes, in articles of any length, a scientific classification of the subject under various heads. Thus, in the article on Agni, the Indian god of fire, the material relating to that deity is arranged under no fewer than twenty-four subdivisions. Such fullness of treatment saves the book from the inevitable dryness from which it would otherwise suffer. Indeed, its perusal will, I believe, prove interesting not only to the expert, but even to the general reader. The volume, in fact, constitutes a handbook for the study of Oriental religions as far as represented by the *Sacred Books of the East*. By saving the student of these volumes an immense amount of time, it will greatly lighten his labours. The methodical arrangement and the co-ordination of the vast and varied material that they contain are also calculated to stimulate both the historical investigation of each, and the comparative study of all, of the religious systems dealt with in the series. Hence if I were asked to select any one of the fifty volumes of the *Sacred Books of the East* as pecially useful, I should certainly choose the last. The Delegates are to be congratulated on rounding off with so valuable an addition a series that reflects so much lustre on the University Press, and has contributed not a little towards establishing its now unrivalled position as a centre of Oriental publication

A. A. MACDONELI.

OXFORD,  
February, 1910.

## INTRODUCTORY NOTE

### BY THE AUTHOR

*Habent sua fata libelli*—not only after they have been published, but sometimes even before they are printed. It was in the spring of 1894 that the late Professor Max Müller first suggested to me that I should compile a General Index of the names and subject-matter for the complete series of the *Sacred Books of the East*. Such an Index, he thought, would be a great help to all students of the *Sacred Books of the East*, and of the greatest value for the study of the history of religions. The matter was frequently discussed between us, and we both agreed that if the Index was to be of any use it would have to be, not a bare list of names and important words, with strings of references which no one would have the patience to read through, but an *analytical* Index with *extracts* and even *verbal quotations*, from which the student, with the least possible trouble, might see to which volume and page he had to refer for any information he might want. It was many weeks before the plan took any definite shape: in June, 1894, I laid my proposal of preparing the Index before the Delegates of the University Press, who were from the beginning favourably inclined to it. But as I had to work out a specimen from which the scale and the plan of the Index could be seen more definitely, it was not until March, 1895, that the Delegates could give their final sanction to the work.

Though some of the volumes of the series were still unpublished in 1895—vol. xlv appeared in 1900, and vol. xlviii not until 1904—it was then thought possible to finish the Index volume within two years. When I set to work, and began reading through volume after volume, making notes and extracts for the Index, I certainly hoped that Professor Max Müller would live to see it finished. But, alas, Fate had destined otherwise. Only too soon I found that I had entirely miscalculated the time and labour involved in



the compilation of the Index. By the spring of 1898 I had indeed read, and made extracts from, all the volumes that had been published; I had written some 70,000 slips, and these had been sorted and arranged alphabetically. But in 1898 I left Oxford to return to my own country and to a new sphere of work, and the preparation of the Index had to be interrupted for nearly two years. When I took it up again in 1900 I soon found that the huge mass of slips before me represented only the raw material from which the building had to be constructed.

From the beginning it had been clear to me—and this was also Professor Max Muller's view—that this Index volume could not be made like any other Index, but must resemble a Manual of the History of Eastern Religions. For it would have been of little use to collect, under such headings as Ancestor Worship, Animals, Brahman, Buddha, Fire, Funeral Rites, Future Life, God, Gods, Prayer, Sacrifice, Soul, &c., all the passages bearing on these subjects as they occur in the volumes of the *Sacred Books of the East*. It was necessary to make *sub-divisions* in such articles, and to arrange the passages under different *sub-headings*. It was this work of arranging and condensing the raw material that caused so much delay. Many slips had to be rewritten, and the volumes of the *Sacred Books* had constantly to be referred to, and numerous passages to be verified.

These sub-divisions and sub-headings required most careful consideration. It was not possible to make them according to one uniform scheme; they had to be chosen in each case differently as seemed most suitable for practical purposes. Sometimes it was advisable to make them according to the different religions, sometimes according to the subject-matter. Consistency could not be aimed at—the chief aim was practical usefulness. Sometimes it seemed more practical to arrange the passages under several sub-headings, sometimes it seemed preferable to collect them under one heading, indicating sub-division by dashes (—). But it is hardly necessary to enumerate all the devices by which the compiler has tried to make the Index as handy as possible. The reader will

easily find them out for himself. There was a time when German scholars scouted the idea of writing or using an Index to learned books. It was thought unworthy of a scholar to look to an Index for reference: he had to read the whole book and all the books on any given subject. But nowadays even German scholars have found out that life is short, and not only art, but in an even greater degree, science is getting very long. It has become impossible to get on without some time-saving machinery. To make this Index supply as far as possible a contrivance of such a kind has been the one and constant aim of the compiler.

*Verbal quotations* have been given—they are marked as such by the use of *italics*—from passages that seemed especially characteristic and important. That the Index should also include such verbal quotations, was one of the very first suggestions made by Professor Max Muller.

The compiler of an Index to forty-nine volumes of translations from seven different languages, belonging to as many religions, had to grapple with peculiar difficulties. He had not only to make himself acquainted with the terminologies of the different religions represented in the *Sacred Books of the East*, but also to take into account the different translations of the same terms by different translators, sometimes also different spellings of the same names in different volumes. I have tried, as far as was practicable, to collect all things belonging together under one heading, but I must apologize for any inconsistencies that will be found, especially under the letter A. There, e.g. 'Ahura-Mazda' and 'Aôharmazd' are given as two separate articles, while later on in such cases all the passages would have been collected under *one* heading. While apologizing for such and other inconsistencies (which could only have been avoided if the whole manuscript of the Index had been rewritten and its publication delayed still longer), I hope to have given so many *cross-references* that these inconsistencies will not be felt as any serious inconvenience.

When I venture to claim for this volume the title of a sort of Manual of the History of Eastern Religions, I hope I may not be misunderstood. Many books on the History and

Science of Religion have been written during the last twenty years. But most of these books are more concerned with theories on the origin and development of religion than with what, in my humble opinion, should be the foundation of all such theories—a *scientific classification of religious phenomena*. Is it too presumptuous to hope that this Index may prove to be of some help for the fulfilment of this *desideratum* of the Science of Religion? The Index may prove useful, not only for what it contains, but also for what it does *not* contain. The student of religion will look in vain in this Index for such terms as Animism, Fetishism, Tabu, Totemism, and the like. May not this be a useful warning that these terms refer only to the theories and not to the facts of religion? On the other hand, the student will be assured that everything he finds in this Index is a religious fact. Moreover, many things will be found in the Index that, from our point of view, do not refer to religion at all, but to all kinds of matters of importance for the Antiquarian—the student of ancient law, customs, manners, art, and economic life. For there is hardly any phase of human life that is not in some way or other touched upon in the *Sacred Books of the East*—for the simple reason that in ancient religion almost anything and everything has some religious aspect. This is in itself an important lesson to learn. Besides, it shows how useful the Index, and of course still more the *Sacred Books* themselves, must be for all students of the ancient civilizations of India, Persia, China, and Arabia. And if the Index should do nothing else but help to promote the study of the *Sacred Books of the East*, the time and labour devoted to its compilation will not be thrown away.

In conclusion, I have to express my sincere thanks to the Delegates of the University Press for the sacrifices incurred in the publication of this volume, and for the patience they have shown with the many delays that have retarded the completion of the work.

M. WINTERNITZ.

PRAGUE,  
January, 1910.

# LIST OF RELIGIONS

## REPRESENTED IN THE SACRED BOOKS OF THE EAST

- I. VEDIC-BRĀHMANIC RELIGION.
  - (a) Prayers and Hymns, vols. 32, 42, 46.
  - (b) Magic, Rites, and Theology, vols. 12, 26, 29, 30, 41, 42, 43, 44.
  - (c) Philosophy, vols. 1, 8, 15, 84, 88, 48.
  - (d) Laws, vols. 2, 7, 14, 25, 33.
- II. BUDDHISM, vols. 10, 11, 13, 17, 19, 20, 21, 35, 36, 49.
- III. GAINA RELIGION, vols. 22, 45.
- IV. CONFUCIANISM, vols. 3, 16, 27, 28.
- V. TĀOISM, vols. 39, 40.
- VI. PARSI RELIGION, vols. 4, 5, 18, 23, 24, 31, 37, 47.
- VII. ISLĀM, vols. 6, 9.

## LIST OF TRANSLATORS

### OF THE SACRED BOOKS OF THE EAST

- Beal, Samuel, vol. 19.
- Bloomfield, Maurice, vol. 42.
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- Cowell, E. B., vol. 49 (i).
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- Thibaut, George, vols. 34, 38, 48.
- West, E. W., vols. 5, 18, 24, 37, 47.

## ABBREVIATIONS

Av. = Avesta.

&c. (after a reference) = 'and frequently in the same volume.' (1 instance, on page 22, col. 1, line 17 the '&c.' means that Agni Hotri priest occurs frequently in volume 46.)<sup>1</sup>

n. = name.<sup>2</sup>

q. v. = quod vide.

n. d. = name of a deity.

Sk. = Sanskrit.

n. p. = name of a person.

t. c. = title of chapter or part of a work.

n. pl. = name of a place.

t. t. = technical term.

Phl. = Pahlavi.

t. w. = title of a work.

Pr. = Prâkrit.

Zd. = Zend.

References. The large arabic figures denote volumes, the smaller arabic figures, and the smaller roman pages of the Introductions.

<sup>1</sup> Where a very large number of references are given, some references have been italicized to point out the more important passages.

<sup>2</sup> But after a figure, referring to the number of page, = note, and after Sanskrit term = neuter.

## LIST OF THE 49 VOLUMES OF THE SACRED BOOKS OF THE EAST

VOL.	VOL.	VOL.
1 Upanishads.	16 Texts of Confucianism.	32 Vedic Hymns.
2 Sacred Laws of Âryas.	17 Vinaya Texts.	33 Minor Law-Books
3 Texts of Confucianism.	18 Pahlavi Texts.	34 Vedânta-Sûtras.
4 Zend-Avesta.	19 Fo-sho-hing-tsan-king.	35 } Milinda.
5 Pahlavi Texts.	20 Vinaya Texts.	36 } Pahlavi Texts.
6 Qur'ân.	21 Saddharma-pundarîka.	38 Vedânta-Sûtras.
7 Institutes of Vishnu.	22 Gâna-Sûtras.	39 } Texts of Tâoism.
8 Bhagavadgîtâ, &c	23 Zend-Avesta.	40 } Satapatha-Brâhmaya.
9 Qur'ân.	24 Pahlavi Texts.	41 Atharva-veda.
10 (i) Dhammapada.	25 Laws of Manu.	42 } Satapatha-Brâhmaya.
10 (ii) Sutta-Nipâta	26 Satapatha-Brâhmaya.	43 } Gâna-Sûtras.
11 Buddhist Suttas.	27 } Texts of Confucianism (Li Ki).	44 } Vedic Hymns.
12 Satapatha-Brâhmaya.	28 } Grihya-Sûtras.	45 } Pahlavi Texts.
13 Vinaya Texts.	29 } Grihya-Sûtras.	46 } Vedânta-Sûtras.
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(b) Relations to other deities

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- (b) The Ā. and other deities.
- (c) Worship of the Ā.

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**Agni**, the God of Fire.

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(b) Forms and abodes of A.

(c) Myth of the hidden A.

(d) Names of A.

(e) Anthropomorphic conception of A (his body, his food and drink, his chariot and horses, his wives, children, &c.).

(f) Theriomorphic conception of A., and his relations to animals.

(g) His relation to the other gods in general

(h) A. as related to individual other gods.

(i) A. and the solar deities (Āditya, Sūrya, Ushas, the Arvins).

(j) A. as destroyer of demons and all hostile powers.

(k) Excellent qualities and transcendent powers of A.

(l) A. as a kind and helpful god.

(m) A. the god of the house and the clan.

(n) A. as connected with women and marriage

(o) A. as the sacrificial fire and the Fire-altar

(p) Men (or demigods) and families who first established A.

(q) A. as a priest, and his relations to the priesthood.

(r) A. in his relation to the Sacrifice and the Sacrificer

(s) Sacrifices to A.

(t) Prayers to A., and A. as related to prayers (and metres).

(u) A. as connected with Veda and Veda-study.

(v) A. in his moral character.

(w) A. as a supreme God of Heaven and Earth.

(x) A. in philosophical speculations.

(a) HIS BIRTHS, HIS MOTHERS, HIS PARENTS.

*Thou, O A., the flaming one, (art born) from out the Heavens, thou (art born) from out the Waters and the stone (the flint); thou (art born) from out the forests and the herbs; thou art born bright, O Lord of men, (as belonging) to men, 46, 186, 189; he has been born in the dwellings as the first, at the bottom of the great (air), in the womb of this air, footless, headless, hiding both his ends, drawing towards himself (his limbs?), in the nest of the bull, 46, 308; puzzles or mysteries concerning the birth, &c. of A., 46, 114 sq.; A. is water-born, cow-born, law-born, is born from the sky, from the breath, 41, 281, 283 sq.; A. born from A., from the pain of the earth, or of the sky, 44, 202; generation of A. (fire-altar), and fashioning the embryonic A., 41, 251-6, 300-3, 309, 310 sq., 319 sq., 344, 351 sq., 354, 358, 362-5, 398 sq.; when the altar is built, A. is born, 41, 332 sq.; the gods wondered at his birth, 46, 219; A. is born at once, 44, 89; his secret birth, 46, 366, 368; when created, sought to burn everything, 12, 342; of double birth, celestial and terrestrial, 46, 52, 141, 176; A. who is born and A. who will be born, twins, 46, 57, 59; grows up within the plants, within the children, and within the sprouting grass, 46, 61; his three births, in the sea, in heaven, and in the waters, 46, 114, 116, 308; his highest and lower birth-places, 46, 215; has three lives, and three births from the Dawn, 46, 275 sq.; produced by the ten young women, i.e. the fingers, by attrition, 46, 75 sq., 114, 116, 147, 150, 160, 256, 287, 292, 294, 302 sq., 306, 341, 391; son of strength, or offspring of vigour, 82, 21 sq.; 41, 255; 46, 16, 45 sq., 92, 103, 119 sq., 129, 147 sq., 157, 209, 211, 220, 261, 268, 273, 277, 289, 291, 297, 300, 310, 352, 371 sq., 375 sq., 382, 385, 391, 403; born living from the dry wood, 46, 64; one blows upon A.*

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elements, a sign of the days, 48, 287 sq.; the earth supports A. V., 42, 200; sand is the seed of A. V., 41, 300, 310 sq., 351; gravel the ashes of A. V., 26, 120; A. V., the king of the kings, a god, 48, 288; discussion on the nature of A. V., 48, 393-8; offerings to A. V., 12, 386 n.; 80, 203; 41, 57 sq., 125, 170, 250 sq.; 48, 207-14; 44, 11, 277, 346; by offerings to A. V., one sanctifies ten ancestors, 14, 117; the *Vaiśvānara graha* for A. V., 26, 298-305; *Dīksā* offering to A. V. at the building of the altar, 41, 247 sq.; A. V. together with *Idā*, 41, 334; A. V. is the mouth of the sacrificial horse (*Pragāpati*), 48, 401, feeding A. V. is the true *Agnihotra*, 1, 89-91, 89 n.; prayers and hymns to A. V., 26, 44, 42, 196 sq., 494; 48, 274-8; 44, 382; 46, 49 sq., 127, 228-35, 335-7; the *Yagñayagñīya*, the praise of A. V., 48, 253, 330; the initiated boy given in charge to A. V., 80, 154; prayer to A. V. *Parikshit*, 42, 197 sq., 691 sq.; A. V. invoked, 29, 136, 225; 80, 183; 82, 353; 42, 54, 80, 149; 46, 420 sq.; A. V. celebrated by the *Rishis*, 41, 285 n.; invoked against evil-doers and demons of disease, 42, 35, 40; A. V. is the year, 12, 135; 41, 57 sq., 248, 250, 351; 48, 33; A. V. is all these worlds, 48, 208; A. V. has filled the worlds, and heaven and earth, 46, 233; A. V. is the earth, 26, 214; 44, 346; meditations on A. V. as the highest self, and the embodied self, 1, 84-91, 89 n.; 84, 144; 88, 187, 191, 233, 249, 292, 400; 48, 287-95, 629-32, 673, 677-9; A. V. is *Puruṣa* (man, person), 84, 146-8; 48, 398; 48, 292; A. V. shaped like a man, abiding within man, 48, 291; A. V. is *Brahman*, 84, xxxv, 143-53; as A. V. the Lord abides in the creatures, 84, 149 sq.; 48, 248; *Māthava* of *Videgha* carried A. V. in his mouth, 12, 104-6, 104 n.; A. V. is to be meditated upon as a whole, not in his single parts, 84, lxxv; 38, 274-7, 279; the six *Rishis* who wished to obtain a knowledge of A. V., 88, 274-6; A. called *Vasu*, 46, 37, 43, 52, 103, 109 sq. (*Vasu* of the

*Vasus*), 129, 157 (*Vasu* together with the *Vasus*), 211, 215 (the highest V.), 236, 271, 277, 279, 283, 337, 372, 379, 415 sq.; one of the eight *Vasus*, 1, 41; 15, 140 sq.; 26, 93; 41, 149 n., 150; 42, 116; 44, 116; expiatory cake offering and prayer to A. *Viviki* (the discerning) at the *Agnihotra*, 44, 192; by offerings to A. *Vratapati* one sanctifies ten ancestors, 14, 117.

(e) ANTHROPOMORPHIC CONCEPTION OF A. (his body, his food and drink, his chariot and horses, his wives, children, &c.).

The bricks of the fire-altar are his limbs, 41, 156; has three heads and seven rays (or reins), 46, 167, 168; with many faces (the fires), 46, 103, 248, 280; whose face is turned everywhere, 46, 125; whose face shines with ghee, 46, 158, 221, 391; his face is bright and beautiful, 46, 157 sq., 302, 340; ghee is his eye, 46, 293; is kindled four-eyed, 46, 23, 29; looks round with a hundred eyes, 46, 137, thousand-eyed, 41, 409; 42, 402; 46, 104; with fiery, golden, strong jaws, 46, 33, 45, 157, 193, 303, 413; eats with his sharp jaws, he chews, he throws down the forests, 46, 157; spreading through the forests, shears the hair of the earth, 46, 54, 61, 129, 173; with sharp teeth, 46, 103, 335, 344, 360; the gold-toothed, 46, 366, 382; the tongues of A., 12, 74; 44, 189, 351; 46, 141, 144; has seven tongues, 48, 205; with the sweet or sharp tongue, 46, 52, 153, 308, 340, 344, 416, 418; with agreeable speech, 46, 352; is yellow-haired, 48, 105; the flames, his golden hair, 46, 42, 129, 143, 268, 275, 296, 385; golden-bearded, 46, 382, his beard shaven by *Pūshan*, 80, 217; whose back is covered with ghee, 46, 375, 397; called the dark-necked one, 44, 316 sq., 46, 248; with ruddy limbs, 46, 148, 248; A. is gold-breasted, 82, 416; golden-coloured, 46, 232, 234 sq., 325, 366; gold his seed, 12, 322; 26, 54, 59, 63, 238, 390; 44, 187, 275 n., 462, 467; the milk of the cow is A.'s seed, 12, 326, 330; 26, 54;

feeding A. by kindling sticks, 41, 254-63; plants the food of A., 42, 42; 48, 335; A. is the eater of food, 1, 159; 12, 301, 323; 15, 314; 34, 116 sq.; 44, 63; food offered to A. the eater of food, 12, 303; food-gainer, 12, 127; drinking Soma, 46, 110, 128, 304; adorned with ghee, 46, 137; whose robe is ghee, 46, 275, 296; shoots with arrows, 46, 331; the red horses or flames of A., 82, 16, 19 sq., 24-7, 39; 46, 42, 141, 144, 167 sq., 202, 244 and 246 (seven-tongued), 308, 316, 340 sq., 379 sq.; the stallions of A., 82, 140; harnesses his steeds, 41, 399; the seven reins (or rays) of A., 46, 206-8; has a red or brown horse, 41, 257; 42, 422; *when thou hast yoked to thy chariot the two ruddy, red horses, whom the wind drives forward, and thy roaring is like that of a bull, then thou movest the trees with thy banner of smoke. A! May we suffer no harm in thy friendship*, 46, 109, 149, 217; comes in a golden chariot, 46, 232, 233, 245, 269, 308, 348; his chariot is light, 46, 141; whose chariot is lightning, 46, 268; compared to a charioteer, 46, 160, 162, 193, 233, 292; is the quick chariot, 46, 261 sq.; wives of A., 46, 59, 141-5, 220, 225 sq.; his wife, the flame, 21, 372 n.; the lover of the dawn, 46, 67; the dawns, his divine consorts, 46, 336; beloved by Night and Dawn, 46, 74, 76; is the mate of the *Kṛttikās*, 12, 283; is the mate of Veda, 48, xvii, xvlin.; legend of A. courting the waters, 12, 277 sq., 277 n.; as a father begat the ruddy cows (dawns), 46, 220, 227; the germ of beings, the father of Dakṣa, 46, 296; produced Ekata, Dvita, and Trita, 42, 521; the kinsman or brother of the rivers, 46, 54.

(f) THERIOMORPHIC CONCEPTION OF A., AND HIS RELATIONS TO ANIMALS.

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world wherein A. ruleth, 44, 319; the animal living in the water and walking in the forest, 46, 164; the beast, mows off deserts and habitable land like a mower, 46, 382, 387; shakes his horns, like a terrible beast, 46, 142; the buffalo hidden in the depth, 46, 147, 150; the strong bull, *vrīṣhan*, 82, 144, 146; 46, 137, 142, 147, 167, 244, 271, 308, 312 sq., 326, 335, 366 sq., 370, 393 sq. (red), 423; the bull with a thousand horns, 42, 105, 208 sq., 373; 46, 364; ox sacred to A., 12, 322; 44, 438, Nights and Dawns have been lowing for A., as for the calf, 46, 193; the young calf, which Night and Dawn suckle, 46, 114, 116, 119, 124, 167 sq.; compared to a horse, 12, 102 n., 109, 121; 46, 16, 57, 67, 91, 158, 176, 206 sq., 217, 220, 229, 285, 292, 296 sq., 302, 317, 344, 360, 363 (white racer); shaking his tongue among the plants he waves his tail like a horse, 46, 202; led forward by a great rope (like a horse), 46, 308, 312; is cleaned or groomed like a horse, 46, 360, 364; the horse is A., 41, 204, 212; the white horse, 26, 149; 41, 360; led forward by the horse, 41, 356 sq.; white horse led in front of Agni, 41, 359; a horse (sun) indicates A. at the *Agniṣayana*, 41, 207-12; the roaring snake, 46, 103, 105; the serpent with beautiful splendour, the winged (son?) of *Prṣni*, lights up both gods and men, 46, 193, 196; as a bird, 41, 157; 44, 435; 46, 119, 240, 242, 249; the embryonic A. fashioned into a bird, 41, 273-5; the divine eagle or the lightning, 42, 401; his flames are winged, 46, 331;—the ass sacred to A., 29, 366; rules over cattle, 26, 343, 343 n.; 41, 187; *see also above*, p. 13, A. *Purīṣhya*; is the cattle, 41, 196 sq., 198, 392; the gods collected A. from out of the cattle, 41, 230; worshipped at sacrifices for the thriving of cattle, 80, 89, 185 sq.; invoked to protect the footsteps of the cattle, 46, 61-3; implored for nourishment of the cow, 46, 222; accompanied by

three milch cows (oblations or dawns?), 46, 206, 208; has perforated, as it were, the pure udder of the cows, 46, 369; has found the cows (the waters, the sun), 46, 397 sq. (g) HIS RELATIONS TO THE OTHER GODS IN GENERAL.

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of the air, 46, 193; the gods have established A. among men, 46, 202; the gods fashioned the opening sacrifice from out of A., 44, 138; is a worshipper of the gods, 46, 67, 232, 318; belongs to all the deities, 41, 375; 46, 173; the gods take food with A. as their mouth, 41, 312; 44, 350, 418; 46, 45, 95, 108, 188; together with all Agnis, with the gods, 46, 289; invoked together with other gods, 42, 80; through A. the gods have won glory and strength, 46, 89, 130; the A.-eyed gods in the east, 41, 48 sq.; leader of the gods in slaying Vṛtra, 12, 408 sq., 418, 449 sq.; has by fighting gained wide space for the gods, 46, 49; the gods did service to A., 46, 257; reigns among gods and among mortals, 46, 416; encompassed all the gods by his greatness, 46, 64; gods afraid of A. (Rudra), 43, 156 sq., 202; A. going in front of the gods is anointed with the song, 46, 180; *A. is the head, the progenitor of the gods, he is the lord of creatures*, 26, 218; the progenitor of deities, 12, 386; is the first of all gods, 7, 265; 42, 160; is the leader of the divine hosts, 26, 184; is god of the gods, 46, 109; the banner of the gods, 46, 17, 221; *A. is all the deities, since in A. one offers to all deities*, 41, 44; 12, 162 sq., 168; 26, 12, 90, 428; 41, 285; A. (fire-altar) is all beings, all the gods, 48, 388; is the self, the body of all the gods, 41, 369; 48, 256; 44, 505; is the out-breathing of the gods, 48, 295; identified, in turn, with all the gods, 46, 186-92; identified with Varuna, Mitra, the Vṛdevdās, Indra, and Aryaman, 46, 371.

(b) A. AS RELATED TO INDIVIDUAL OTHER GODS.

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the mouth of Brahman, 48, 289; fastened the amulet on, which *Bṛhaspati* tied, 42, 85; identified with the regions (*Dśas*), 48, 70, 164 sq., 246, 263, 263 n.; A. incites *Dyaus* to commit incest with his daughter, 46, 74, 78; identified with *Dvīta*, 46, 405 sq.; A. is the *Gandharva*, his *Apsaras* are the herbs, 80, 146 n.; 48, 231; joined with *Idā*, 48, 375; A. and *Indra*, mutual relation between them, 12, xvi sq. n., 419; is speech, I. breath, 41, 154; I. the nobility, A. the priesthood, 48, 342, 344; the place of A., I., and the *Vīṣve Devās* at various sacrifices, 12, xviii sq. and n.; 'For me have A. and I. accomplished my divine aim,' 80, 179; sacrifice to A. and I. every month for one year after the child's birth, 80, 59; offerings to A. and I., as destroyers of demons, 42, 64; A., I., and *Sūrya* worshipped at the *Shodasin*, 26, 404-6; A. and I. drink the pressed *Soma*, 46, 285, 291; brought the *Soma*-drink to *Indra*, 42, 116, 241; finds *Indra* and stays with him, 12, 175 sq.; *Dhātṛi* shaved the head of A. and I., 29, 185; I., *Soma*, and A., 26, 22; 42, 117, 122, 222; 44, 441; A., I., *Sūrya*, superior gods, 26, 402-4; kings appear as A., I., *Soma*, *Yama*, and the God of Riches, 88, 217 sq.; see also under *Indra*; *Kāma* and A. invoked together, 42, 221 sq., 359, 592; A. is *Kṛtā*, 29, 348; invoked in company with the *Maruts*, 82, 53, 68 sq., 82, 94, 337, 339, 352-4, 369, 375, 386, 392 sq., 399; 46, 82, 84, 266, 292 sq.; A. and the *Maruts* invoked at the restoration of an exiled king, 42, 112, 328; produced the host of the seven *Rishis* or of the *Maruts* (?), 46, 75, 80; compared with the *Maruts*, 46, 130, 138, 341; the *Maruts* the guardsmen, and A. the chamberlain of king *Marutta*, 44, 397; and *Mitra* (or 'friend'), 82, 82, 91; is great, and a friend, like *Mitra*, 46, 38, 46, 100, 158, 193, 202, 333, 341, 371, 389, 401; identified with *Mitra*, 46, 109, 112, 119, 240 sq.; and *Mitra* invoked together, 46,

387; A., *Mitra*, *Varuṇa*, and the *Maruts* sing to A. a pleasant song, 46, 268; *Sūrya*, A., and *Pragāpati*, the deities of the *Agnihotra*, 29, 161, 161 n.; sacrifice to A. and *Pragāpati*, 83, 376; restores *Pragāpati* who had become relaxed, 41, 151-4, 168; is the right arm of *Pragāpati*, 48, xx; is the progenitor of the deities, he is *Pragāpati*, 12, 386; *Pragāpati* identified with A., 41, xxvii, 144, 148, 151, 153 sq., 165, 167-9, 172 sq., 174, 183, 240 sq., 245, 284, 290, 309, 313, 330, 341, 353, 377, 386; 43, xvii, xix-xxii, 66; 44, xviii, 275 n.; A. (fire-altar) is *Pragāpati*, 48, 49, 54, 57, 70 sq., 92, 127, 159 sq., 181, 189 sq., 229, 234, 270, 300, 300 n., 309, 313-15, 321-7, 341, 345-7, 349-52, 362; *Prithivī* (Earth) with A. invoked in danger, 29, 232; oblations to Earth and A., 29, 321; if *Apāna* is satisfied, the tongue is satisfied, if the tongue is satisfied, A. and the earth are satisfied, 1, 90; terrestrial serpents belonging to A., 29, 328 sq.; is the lotus of this earth, 26, 277; A. is this earth, 41, 154 sq., 169, 183, 347, 364, *Pūshan* has shaven the beard of A., 80, 217; offering to A. and *Pūshan*, 41, 54 n., 55; *Rudra* and A., see (d) Names of A.; *Savitrī* brought A. above the earth, 15, 238; raises his arms like *Savitrī*, 46, 115; like *Savitrī* he has sent his light upward, 46, 340; is truthful like *Savitrī*, 46, 88; is *Savitrī*, 41, 191 sq.; *Savitrī* and A. invoked together, 42, 210; *Skanda*, son of A., 49 (i) 12; A. and *Soma*, offerings to A. and S. conjointly, 2, 299; 12, 43, 159-75, 202, 250, 364; 25, 90; 26, 106-8, 155-62; 29, 161, 390; 80, 254, 336; 41, 45, 54 n., 56, 69, 71; 44, 254, 350 n.; new and full moon offerings to A. and S., 12, 43, 236 sq., 375, 377-80, 377 n.; 29, 17 n., 392; 80, 37; 44, 3 n., 6, 16, 36 sq., 54; animal sacrifices for A. and S., 2, 68; 26, 82 sq., 162, 181-222, 225; 80, 346; 88, 274, 274 n.; 41, 68 sq.; 44, 141, 372 n., 404; 48, 598; A., S., and *Vishnu* are made parts of the thunderbolt, 26, 108, 108 n.; oblations to A.

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164 sq.; A. and *Vishnu* are the two halves of the sacrifice, 26, 12; offerings to A. and *Vishnu*, 12, 7; 26, 12 sq.; 29, 18 n.; 41, 44 sq., 54 sq., 54 n., 247 sq.; 44, 140; *Vishnu* and A. identified, 41, 276; A. is *Visvakarman*, 48, 189 sq., 204, 266-8, 266 n.; invoked with *Visvakarman*, 44, 202 sq.; A. (the funeral pyre) the guide to *Yama's* seat, 42, 90; A. is death, 12, 324; 38, 267; 48, 365.

(i) A. AND THE SOLAR DEITIES  
(ĀDITYA, SŪRYA, USHAS, THE ASVINS).

*The Sun appeared when A. had been born*, 46, 326, 330; the Red one, the rising sun, 32, 21-3; A. is the sun (*Āditya*, *Sūrya*), 15, 46; 41, 216 sq., 222 sq., 226, 231, 271, 273, 275, 304 sq., 308 sq., 309 n., 364, 400, 404; 42, 208-11, 213, 661, 664; 48, 195, 349, 363, 46, 49, 116, 167 sq., 193; see also above A. *Vaisvānara* (p. 13); A. is the piece of gold shining between heaven and earth, 46, 119, 124; is placed on the highest skin (the sky?), 46, 164, 166; is like the sun, 46, 67, 173, 176, 194, 213, 230, 268, 350, 418; established in the sun, 43, 239 sq.; 46, 70; is sun-rayed, 48, 105; A.'s breath taken by the sun, whence fire does not blaze, unless fanned, 44, 130; is the light, when the sun goes down, 12, 335; the light of men, 12, 361; 48, 117; is all the light in this world, 41, 384 sq.; by kindling A. men make the sun rise, 46, 379, 381, 403 sq.; discovered the light, 46, 293; has found the sun, 46, 119, 233, 292, 397 sq.; the sun, the day, and the waxing half-moon relate to A., 12, 169; the sight of A. and the sun, i.e. this life, 42, 53; is heat and light, to him offering is made in *Aditya*, at the *Agnihotra*, 44, 112 sq.; A. united with A., *Savitri*, *Sūrya*, 44, 469 sq.; by means of A. and *Aditya* the sacrificer ascends to heaven, 44, 473; the eye of *Sūrya*, the eyeball of A., 26, 77; *Sūrya*, the eye of *Mitra*, *Varuna*, and A., 26, 343; 41, 408; A., *Sūrya*, the waters, and all

the gods, 42, 205; the brilliancy of A. and Sūrya transferred upon king, 42, 116; A. and the man in the sun are not equal, 28, 267; one half of the year (when the sun moves northward) belongs to A., 15, 316; on this side, and the sun on the other side of the world, 44, 405; hymns addressed to A. in his maternal character, together with Ushas, the Arvins, and Sūrya, 46, 37-9, 1-4, 281, 356-9; awakens at dawn, 3, 131, 230, 240, 341; reigns by night and at the break of dawn, 46, 13; is the splendour of the dawn, makes the dawns shine, being kindled in the morning, 46, 108, 14, 244, 271, 363, 423; praised and kindled in the evening and at dawn, 46, 213, 307, 354; deity of the eastern region, 26, 50; 41, 206, 11; 42, 192; 43, 3 sq. and n., 105, 19, 337; the Kārttikās (in the east) and the month Kārttika sacred to A., 7, 265; 12, 282 sq.

**A. AS DESTROYER OF DEMONS AND ALL HOSTILE POWERS.**

A. is the repeller of the Rakshas, 1, 35 sq., 46, 157 sq., 365; 26, 99, 158, 17, 380 sq.; 41, 52, 371 sq. n.; 42, 64, 402; 44, 464, 497; 46, 49, 102, 16, 367 sq., 397; invoked as Raksho-  
r, for protection against sorcerers, demons, and evil, 42, 35 sq., 40, 64, 77, 190, 408, 475; spells and locked men, 46, 32 sq., 96, 103, 19, 125, 138, 170, 181, 233, 271, 3, 277, 289, 326 sq., 331-4, 352, 2, 375, 383; has encompassed the demons, 30, 212; invoked against the demons harassing children, 30, 212; with A. the gods conquered the demons (Asuras), 1, 54 sq., 57; 42, 180; 46, 303; inner of battles, helps against evils, 42, 78, 180; is removed from demon of hostility, 42, 51, 305; oked to drive away fever, 42, 1, 3; takman (fever) comes, as it re, from A., 42, 3; drives away illness, 46, 6; the destroyer of kness, 46, 141; removes the son of snakes, 42, 154; the troyer of enemies or of Vritra, 49, 51, 92, 102, 281; the con-  
ror of deceitful foes, 46, 129,

360; the repeller of shafts, 48, 100; devours the hateful enemies, thieves and robbers, 41, 259; invoked against rivals and enemies, 42, 210 sq., 221 sq.; removes sins and their consequences, 42, 163-5, 167, 525; 46, 181; drives away all evils, 12, 345; 41, 229, 360; 43, 84 sq.; burnt up the evil of the gods, 41, 259; is the remedy for cold, 44, 315.

**(A) EXCELLENT QUALITIES AND TRANSCENDENT POWERS OF A.**

A. is a sage, 12, 91; 44, 189, 192, 194; 46, 22 sq., 75, 103, &c.; is skilful, thoughtful, 46, 269, 391; the omniscient, 46, 303, 375; the great seer, the best Rishi, 46, 114 sq., 118, 283; compared to a Rishi, 46, 57; a singer, 46, 271; a good guide, 46, 317; is the guide of Brāhmanas, 42, 170; is the eye of gods and men, 48, 199 sq.; knows the birth of gods and men, 46, 70; is immortal, 12, 261; 42, 57; 48, 296; 46, 37 sq., 70, 100, 217, 232, 269, 281, &c.; alone was immortal, when the gods were still mortal, 12, 310; gods laid immortality into A., 48, 156, 177 sq., 256; the gods made him the navel of immortality, 46, 275; the mortals have generated the immortal A., 46, 303; has a knowledge of immortality, 42, 60; reigns over immortality, 46, 423; is busy for the sake of immortality, 46, 291; the drink of immortality is in his mouth, 46, 293; is imperishable and inexhaustible, 30, 231; 41, 284; is long-lived through the trees, 29, 294; never grows old, 46, 131, 167; in whom all life dwells, 46, 138; endowed with hundredfold life, 46, 176; the ancient one, 46, 268 sq., 281; having grown old he has suddenly become young again, 46, 202, the youngest god, 12, 102 n., 108, 108 n., 120, 204; 41, 257 sq., 284, 296, 413; 48, 204; 46, 31, 33, 37, 147 sq., 170, 181, 211, 256, 279, 300, 317, 331 sq., 354, 364, 372, 385, 418, 420; the young child, 1, 141, 142, 145, 164; is like a beautiful youth, 46, 217; is ever-young, a youthful sage, 48, 276;



44, 189; 46, 13, 23, 363; is lord of all powers, 46, 114 sq.; is self-dependent, 46, 281, 350, 354, 371; possesses mysterious power, 46, 389; is the lord and increaser of strength, 46, 164, 259, 380; the baby quail, by the mystic Act of Truth, drives back the great A., 85, 180 n., 185 n.

(j) A. AS A KIND AND HELPFUL GOD.

A guardian and a father, 44, 439; 46, 23 sq.; leads one over the paths, 44, 438; is like a beloved wife, 46, 88; the good abode is A., for A. abides with all creatures in this world, 44, 457; is the friend of men, 32, 82, 94; 44, 189; 46, 95; the safest and nearest of the gods, 12, 163; is the lowest god, i.e. nearest to men, 46, 307, 311; looks on all creatures, since he has been born, 46, 137; gives health and wealth, 12, 236; 26, 241; 32, 194; 46, 379; strength, beauty, and wealth dwell in A., 46, 188; winner of horses, giver of wealth, 46, 209; invoked for the treasure of Dyaus or Heaven, 46, 308 sq.; lord of treasures, 44, 192; 46, 49, 52, 70, 82, 215, 375; addressed as food on which everything lives, 46, 37, 40; every nourishment goes towards A., 46, 75; all-enlivener, 46, 281; is all-wealthy, 46, 157, 170; is a bountiful Lord (maghavan), 46, 131, 167, 187; is like the udder of the cows, and the sweetness of food, 46, 67 sq.; called 'the well-harnessed wealth,' 46, 89, 91; gives wealth, long life, offspring, victory, and booty in battle to those who praise him, 46, 22 sq., 31 sq., 37, 45 sq., &c.; a healer, creator of medicine, 80, 143, 145; the god who gives rain, 46, 292, 302.

(m) A. THE GOD OF THE HOUSE AND THE CLAN.

The householder or lord of the house (grīhapati), 42, 183; 44, 189; 46, 31, 52, 64, 130, 176, 352, 385, 413; see also above A. Grīhapati (p. 13); worshipped in the house, 46, 88; the guest of the clans, or of the house, 41, 281, 290, 292; 46, 137, 202, 228, 233, 292, 309 sq., 364, 371,

375, 385, 405; the house-lord of this world, 26, 453 n.; worshipped at the house-building, 29, 347; worshipped on entering a new house, 29, 95 sq.; 42, 141; worshipped on returning home from a journey, 29, 97; protects the house, 12, 358 sq.; invoked to protect the house from fire, 42, 147; prayer to A., at the removal of a house, 42, 194-6, 600; a friend of the house (damūnas), 46, 67, 142, 221, 229 sq., 233, 240, 332, 352, 364, 375, 385; is in every house, 46, 343; the lord of the human clans, 46, 13, 52, 130, 187, 233, 363, 375, 379, 387; is the shepherd of the clans, 46, 108, 119; belongs to many people, dwells among all the clans, 46, 31, 54, 67, 102, 104, 173, 229 sq., 261, 379, 397, 414; the king or leader of the human tribes, 46, 49, 194, 244, 259; protects all settlements, 46, 88.

(n) A. AS CONNECTED WITH WOMEN AND MARRIAGE.

Women belong to A., 14, 133; gave women purity of all limbs, 14, 233; the wife-leader, 26, 367, 367 n.; the third husband of the bride, 29, 278 sq.; 80, 190; 42, 254, 323; the lover of maidens, the husband of wives, 46, 57, 59; the girls sacrifice to A., 29, 44, 282; gives the bride to the husband, 29, 283; at the marriage of Soma and Śūryā, 26, xiv; 29, 283; prayers and offerings to A. at marriage rites, 2, 305; 29, 27, 32, 168 sq.; 80, 49, 187 sq., 190; unites husband and wife, 46, 371; invoked for the protection of the bride, 29, 41, 44, 281 sq., 288; invoked by a maiden for a husband, 42, 94, 323; invoked in a love-charm, 42, 104; invoked to cause the return of a truant woman, 42, 106; the blood of the woman is a form of A., 1, 232; dwells in the menstrual discharge of a maiden, 33, 171 n.; is the causer of sexual union, the progenitor, 26, 98; 29, 27; men worship A., together with their wives, 46, 82; identified with the sacrificer's wife, 46, 348; with the wives of the gods, 26, 365 n.; invoked for off-

spring, 14, 84; 29, 43; 46, 222; protects the offspring, 12, 358 sq; is both offspring and lord of offspring, 48, 181; invoked for the new-born child, 29, 52, 54, 294; 30, 59, 213, 215 sq; invoked for a child born under an unlucky star, 42, 109 sq.; 'A man is A.,' Pumsavana prayer, 80, 54; invoked to promote virility, 42, 32.

(o) A. AS THE SACRIFICIAL FIRE AND THE FIRE-ALTAR.

Is the sacrificial fire, 15, 77, 44, xxi sq, 248; 46, 13, 22, 24, 31-3, 45, &c.; all sacrifices performed in A., 26, 389, 41, 312; material for sacrifice, A's body, 12, 26, putting firewood on is regaling A. with food, 43, 189, 191; 44, 268; the eater of oblations, 43, 398; taking his seat in *ghṛta*, 46, 399; swims in *ghṛta*, 46, 418; ghee is sacred to A, 48, 189, is the vessel in which offerings are made to the gods, 12, 117, A. seen at the sacrificial place, 41, 207; sits on the Veda or the sacrificial bed, 46, 141; has always sacrificial straw spread for him, 43, 122; grown strong on the *Dhishnya* altars, 46, 325, 328; has come to sit down on the sacrificial grass, 46, 348; A. *Ukhyā* (the fire in the pan), 48, 24; in the fire-pan driven about at the *Agnikāyana*, 41, 289-93; the *Ukhyā* Agni as an embryo 48, 272 sq; installation and consecration of A., 43, 207-41, 246 sq, 251 sq; the *Vasor dhārā* the *Abhisheka* of A, 48, 213-15, 213 sq. n., 219 sq., 224 sq; as the fire-altar, 88, 260-8, 41, 144, &c, 48, xix-xxiv, 1, &c.; leading forward of A. to the fire-altar, 43, 188-207; the lump of clay representing A. 41, 203-29; the *Agnikṛt* (builder of fire-altar) becomes A., 43, 296, prayers for prosperity to A. (fire-altar), 43, 108 sq.; doctrines of mystic imports regarding A. (fire-altar), 43, 363-6; A. (fire-altar) identified with *Arka* (plant and 'light'), 43, 336, 342, 346-9, 398 sq., 404; bricks of the fire-altar, different Agnis, 48, 128, 130, 222, 222 n.; A. (fire-altar) consists of three bricks, viz. *Rik*,

*Yagus*, *Sāman*, 48, 374; A. (fire-altar), *Arkya*, and *Mahad uktham* (great litany), a triad, 44, 172; A. (fire-altar) is the year, 41, 167, 169, 183-5, 198, 206, 220, 232, 244, 250, 254, 260, 269, 271 sq., 293, 295, 307, 330, 333, 335-9, 355, 358, 372, 386; 48, 29 sq, 49, 163, 166 sq, 177, 184, 193, 204 sq., 207, 216, 219-22, 219 n., 240, 253 sq., 271, 281, 294, 320 sq., 323 sq., 349-52, 357-60, 362-4, 386; see also A. *Varvānara* above, p 13 sq; carried about by the sacrificer for a whole year, 48, xix, xxiii: names of the months as manifestations of A. (the year), 43, 219, 219 n.; A. (fire-altar) is all objects of desire, 48, 313. See also Fire-altar.

(p) MEN (OR DEMI-GODS) AND FAMILIES WHO FIRST ESTABLISHED A.

Established by different families of priests, 46, 52 sq.; and the *Aṅgiras*, 26, 113 sq.; 46, 391; sacrificed for *Aṅgiras*, 46, 24; was praised by *Aṅgiras*, 46, 102; kindled by *Apnavānu*, 46, 313; the guest in the clans of *Āyu*, 46, 194, 202; the praise of *Āyu*, 46, 341, 371; the *Āyus* have brought him to every house, 46, 52, 343; among the *Bharadvāgas*, 46, 50; placed among men by the *Bhrigus*, 46, 45, 157, 343; the *Bhrigus*, worshipping him in the abode of the waters, have established him among the clans of *Āyu*, 46, 202; established by *Manus*, 46, 230, 256, 275, 287 sq, 112; inflamed by *Manus* in the abode of *Id*, 46, 217; the *Purohita* of *Manus*, 46, 232; was born in *Manu's* firm law, 46, 137; kindled by gods, *Manu*, *Rshis*, 12, 116; being horn in the highest heaven A. became visible to *Mātariśvan*. By the power of his mind, by his greatness when kindled, his flame filled Heaven and Earth with light, 46, 157; *Mātariśvan* produced A. by attrition, 46, 74, 147, 173, *Mātariśvan* brought A. to *Bhrigu* and *Manu*, 46, 52, 137; became manifest to *Mātariśvan*, 46, 22, 256; the clan-lord of the *Nabusha*, 46, 23; in the homestead of *Purūṣita Sātavaneya*, 46, 50; whom the *Pūrus* worship, 46, 49; the *Usrs* have set him down

as *Hotri*, 46, 52 sq., 341, 371; kindled by mortals and by the *Vasus*, 46, 372; the messenger of *Vivasvat*, 46, 22, 45, 47, 391 sq.

(q) A. AS A PRIEST, AND HIS RELATIONS TO THE PRIESTHOOD.

A., the priest, 32, 38; 41, 281 (seated on the altar); 42, 50, 109 sq.; 43, 277; 44, xxi sq., 189, 192, 194; 46, 164, 178, 237 (slaughterer), 240, 259 (*ratvig*), 266, 283, 292, 302, 346; his priestly power, 42, 221; the *Hotri* priest, 12, 47, 102 sq. n., 108, 111, 129, 138 sq., 203 sq., 250 sq., 427; 15, 122; 26, 114, 118, 377; 29, 194 sq.; 41, 219, 255, 399; 46, 1, 6, 8, 22, 31, &c., 206, 215 (on the *Hotri*'s seat), 236, 238 (has sat down at heaven's navel), 275 sq., 325 (the *Hotri* of the two worlds), 340 sq., 363 sq.; legend of the gods choosing A. for their *Hotri* priest, 12, 87-9; *Pravara*, choosing A. the Divine *Hotri*, 12, 114-20, 114 n., 132-5; crosses the sacrificial seat of the worshipper like a *Hotri*, 46, 88; the god of the seven *Hotris*, 46, 303, 343 sq.; *Hotri* invokes the help of A. for his work, 12, 135; *Hotri* relates to A., 44, 136, 314; the *Purohita* of the gods, 42, 79; 46, 1, 38, 41, 45, 137, 228 sq., 261, 391, 401 sq.; the best sacrificer, 12, 111; 46, 100, 119, 129, 137, 176, 194, 215, 236, 259, 266, 268, &c.; A. offers to A., 84, 215; A. is kindled by A., 44, 189; a performer of worship, like *Soma*, 46, 54; invoked to make the offerings ready, 46, 154, 180; invoked to sacrifice for men to the gods, 46, 95, 96, 100, 108, 198, 209, 215, 221, 228, 236 sq., 259, 268, 275, 279, 291, 303 sq., 395, 412, 418, 423; mixes the honey drink, 46, 218; knows the art of sacrificing and is a separator of sacrificial fires that have become mixed, 46, 385 sq.; offices of the seven priests ascribed to A., 46, 186, 189, 348; the *Āgnidhra* is A., 12, 229; 26, 368; knows the duties of every priest, 46, 108 sq.; dismissed at the end of sacrifice, 26, 377; received gold as *Dakṣiṇā*, 26, 347 sq.; flame of A. his sacrificial ladle, 46, 96, 99;

may burn a priest passing between the hearths, 26, 153; the priests make him grow, 46, 395, is the Brahman (priesthood), 12, xvi-xviii, 90, 114 sq., 134; 26, 37 sq.; 41, 89, 48, 342, 344; is both priesthood and nobility, 48, 235; A. is a *Brāhmaṇa*, 2, 13 n.; 12, 114 sq.; 14, 138; to A. belongs the *Brāhmaṇa*, 29, 307, 44, 89.

(r) A. IN HIS RELATION TO THE SACRIFICE AND THE SACRIFICER.

Protects the offering, 12, 19; 46, 137; the beacon or banner of sacrifice, 46, 52, 119, 130, 232, 259, 261, 302, 391; the first at the sacrifices, 46, 100, 410; the king of sacrifice, 12, 354; 46, 325; the promoter or guide of sacrifice, 44, 351; 46, 137, 164, 266, 287; is achiever and father of sacrifices, 46, 206, 232; friend or kinsman of sacrifices, 46, 244, 308; goes thrice round the sacrifice, 46, 340, 360; produces joy at all sacrifices, 46, 343; comes eagerly to the sacrifice, 46, 92, 48, 331; is the sacrifice, 26, 37 sq.; 41, 45; what is dry in the sacrifice, is of A.'s nature, 26, 49; the fire-wood purified for A. by sprinkling water on it, 12, 84; the Brahman's portion does not injure A., 12, 213; is allowed a share in every offering, 12, 364; anointed with sacrificial gifts, 46, 115; worshipped with hottest kindling-sticks, 46, 129; invoked as personified in each log of fuel put on the sacrificial fire, 46, 236, 238; is to be magnified at the sacrifices, 46, 343; they walk around A., like obedient servants, 46, 131; to A. belongs this sacrifice A. is the light, the burner of evil he burns away the evil of this (sacrificer), and the latter becomes a light of prosperity and glory in this, and a light of bliss in yonder, *noit id*, 12, 315; man maintains A. in this world, A. will maintain him in yonder world, 12, 342 sq.; the sacrificer reaches the world of A., 12, 450; 42, 189; by means of A. (fire-altar), the sacrificer ascends the heavenly world, 48, 198-200; 44, 205, 473; A. is the sacrificer, 48, xxiii, 146 sq., 186, 197, 201, 253, 262, 300, 300 n., 309, 313-15, 321-7, 341; 44, 142;

46, 348; the woof of the Dikshita's cloth belongs to A., 26, 9; the Dikshita gives himself up to A. for protection when he lies down to sleep, 26, 44 sq.; solicits from the gods the sacrificer's desire, 12, 253; the sacrificer makes A. his father, brother, son, and friend, 46, 187, 372-4.

(j) SACRIFICES TO A.

Burnt-oblations (cake and butter offerings) to A., 2, 202, 299; 12, 118, 150, 234-6, 386, 401 sq., 406 sq. n., 411, 413, 418; 14, 303, 307; 15, 211; 26, 364 n., 389 sq., 389 n.; 29, 27; 30, 34 sq., 143-5, 336 sq.; 41, 50-2, 250; 44, 29, 36 sq., 41; 48, 144, 155; nourished by offerings of butter or ghee, 46, 3, 199, 386, &c.; Sthālipāka offered to A., 14, 306; 30, 264-6; evening oblation for A., 29, 19, 172, 287, 386; 30, 20; morning and evening oblations to A., 30, 196; worshipped at the Vairadeva sacrifice, 29, 84; worshipped at the Tarpana, 29, 121, 149; 30, 243; offering to A. at the Śālagava, 29, 352; Āgnya oblation to A. as expiation, 30, 51; oblation to A. at the Sarpabali, 30, 91; the godānakarman sacred to A., 30, 218, 284; oblation to A., to avert an evil omen, 42, 166; worshipped at the new and full moon sacrifices, 12, 375, 377 sq., 377 n., 380; 29, 17 n., 392; 30, 37, 196; 44, 3 n., 54; the Ashrakā sacred to A., 29, 206; 30, 97; funeral oblations to A., 7, 84; 14, 268; 25, 114; 29, 103, 242; 30, 113; 32, 35 sq.; *see also* Ā. Kavyāvāhana *above*, p. 13, animal sacrifices for A., 26, 218, 221 sq., 312, 428 sq.; 41, 11 sq.; 44, 377, 383 n., 395, 402; the animal slain for the reception of a teacher as a guest is sacred to A., 29, 88; he-goat sacrificed for A., 41, 162; 44, xxv, 299; worshipped by offerings of ghr̥ta, cows and bulls, 46, 211; the first offerings made to A. along with the Seasons, 12, 156 sq.; oblation to A. at the seasonal sacrifices, 44, 74 n., 75; Agnyādhāna sacrifices for A., 12, 317-22; Agni-hotra libation to A., 12, 327, 334-7;

44, 81; deity of a Ritu-graha, 26, 320 n.; Pārtha oblation to A., 41, 82; offering to A., the lord of rites, 41, 112; offering to A. at the Dasapeya, 41, 120-2, 125; invoked at a Soma sacrifice, 42, 179 sq., 182, 184, 188; 44, 142, 208, 443; prayer and oblations to A. at the three savanas, 46, 300 sq.; offerings to A. at the horse sacrifice, 44, 280, 318, 337 n., 350; Agnishrut Agnishoma is A., 44, 418; rite of consecration for A., 42, 669; one of the gods worshipped at the Mitravindā sacrifice, 44, 62-6; worshipped at the Sautrāmāṇī, 44, 233; offerings to A. made by ascetics, 49 (i), 72; better is homage paid to the righteous than worship of A., 10 (i), 32; compared with the Fire (Ātar) worshipped by the Zoroastrians, 4, li; 81, 80.

(f) PRAYERS TO A., AND A. AS RELATED TO PRAYERS (AND METRES).

Prayers to A., 12, 301, 349-54, 356-60; 14, 216, 251, 318; 26, 21-3, 49, 92, 203, 203 n.; 29, 23; 41, 168 sq.; 43, 141 sq.; prayers and hymns to A., vol. 46; consecratory formula addressed to A., 12, 231 sq.; morning prayer to A., 26, 229 sq. n., 231; 44, 378; praised and invoked, 26, 73, 110, 158 sq., 161, 196, 205, 326 sq. n., 343, 376; 41, 211-13, 219 sq., 256-9, 272 sq., 279, 281 sq., 285 n., 349-51, 358, 398 sq., 404-7; 42, 134; 43, 123 sq., 172 sq., 176 sq., 190, 199, 203 sq., 250 sq., 262, 268, 291; 44, 230, 432; invoked for protection, 12, 261; 29, 247, 280; invoked for long life, 42, 49-53, 60, 552; invoked for lustre, offspring, and life, 42, 231; 44, 238, 267; invoked to release from madness, 42, 32; invoked for success in trade, 30, 178; 42, 148 sq., 353; invoked for the king, 41, 89, 94, 101 sq.; 42, 116; invoked for gain (at gambling), 42, 151; invoked for food, 44, 63; invoked for wealth and affluence, 44, 65; invoked in the hour of death, 1, 313 sq., 313 n.; invoked to unite the deceased with his ancestors, 7, 86 n.; invoked to lead the dead by a good path, 15, 200; invoked

expiatory rite, 80, 197; 44, 505; invoked at the sprinkling of water, 12, 22; 80, 226; invoked in the Sāmīdheni verses, 12, 102 sq. n., 103-13, 120 sq.; prayers to A. at the setting up of the sacred fire, 80, 201-3; prayer to A., when the fire goes out, 29, 134; invoked at domestic sacrificial rites, 29, 27, 29, 174 sq., 201, 207; invoked at the Vāgapeya, 41, 38; daily worship of A., 42, 149; addressed at the ordeal by fire, 38, 108 n., 109 sq., 255; the priest propitiates A. and the gods, 12, 134 sq.; accomplishes all blessings invoked by the priest on the sacrificer, 26, 184; identified with the front part of the war-chariot in a battle-charm, 42, 120; gazing reverently at A's light, 41, 193; worshipped by King Suddhodana, 49 (i), 22; lord of prayer (Brahmanaspati), 32, 82, 94; accepts the hymn even of the poor sacrificer, 46, 23; carried by prayers as by a vehicle, 46, 130; has been produced or strengthened by prayer, 46, 160, 240, 296, 304, 413; him the pious seek to win by their prayers as the first of the gods, 46, 352; is the voice of praise while heaven and earth listen, 12, 249; deviser of brilliant speech, 46, 215; invoked to make the prayers prosper, 46, 266, 303, 335; wise thoughts for prayers come from A., 46, 352; Gâyatrī, the metre of A., 12, 96, 96 n., 297, 307, 355; 44, 106; the Gâyatrī is A., 26, 87; 48, 178; is of Gâyatra nature, 41, 148, 161, 167, 196, 232, 324, 358, 374; 48, 120, 243, 247, 268, 277, 300, 385; metres in relation to A. (fire-altar), 48, 328-31.

(u) A. AS CONNECTED WITH VEDA AND VEDA-STUDY.

The *Rik* verses squeezed out from A., 1, 70; 44, 102; *Rikas* connected with A., 80, 152 sq.; worshipped at the end of the Svādhyāya, 29, 219; the Rishi of a Kānda, 80, 242; he who has studied the Veda is like A., 41, 146; has discovered the Sāman for man, 46, 335, 337; invoked at the Upanayana, 29, 189 sq.; 80, 149, 151, 153, 155-61;

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(v) A. IN HIS MORAL CHARACTER.

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**Agnidh**, Agnidhira, see Priests (a, b).

**Agnidhra** (n.), fire-shed. See Fire (e).

**Agnihotra**, see Fire (f).

**Agnikayana**, t.t., construction of the sacred brick-altar, an important preliminary to the Soma-sacrifice, 44, xiii. See Fire-altar.

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**Agnirahasya**, t t., (a) 'the mystery of the fire-altars,' a text of the Vāgasaneyins, 84, lxiv, 38, 214, 216, 260; 48, 641; the Sāṅdilya-vidyā part of the A., 38, 214, 216; 48, 641.

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**Agnishomīya**, t.t., animal sacrifices to Agni and Soma. See Animal Sacrifices.

**Agnishōma**, t.t., 'praise of Agni,' a certain Soma-sacrifice, and the chant connected with it. See Prayers (c), and Sacrifices (j).

**Agnishoma-sāman**, *see* Prayers (c).  
**Agnishvātas**, t.t., the manes of the gods, 25, 112.

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**Agnyādihāna**, t.t., the laying of the sacrificial fires. *See* Fire (d, e).

**Agnyādheya** = **Agnyādihāna**, q.v.

**Agrahāyami** festival, *see* Sacrifices (b), and Serpents.

**Āgrayana**, **āgrayaneshri**, t.t., offering of first-fruits. *See* Agriculture.

**Agriculture**.

(a) Pursuit of a. recommended or forbidden.

(b) Laws relating to a.

(c) Religious rites relating to a.

(d) Details of agricultural work.

(a) **PURSUIT OF A. RECOMMENDED OR FORBIDDEN.**

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*Aharman*, or *Ahrîman*, the Evil Spirit (in *Parsi* religion).

(a) His existence, character, and doings

(b) His relation to *Âdharmazd*

(c) His antagonism against righteousness and religion, and his love of sin

(d) How to defeat A

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(a) HIS EXISTENCE, CHARACTER, AND DOINGS.

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(a) In Gāna religion.

(b) In Buddhism.

(c) In Brahmanism.

## (a) IN GAINA RELIGION.

*He should not kill, nor cause others to kill, nor consent to the killing of others, 22, 31; the Arhats and Bhagavats of the past, present, and future, all say thus, speak thus, declare thus, explain thus: all breathing, existing, living, sentient creatures should not be slain, nor treated with violence, nor abused, nor tormented, nor driven away, 22, 36, 38 sq.; all beings hate pains; therefore one should not kill them. This is the quintessence of wisdom: not to kill anything. Know this to be the legitimate conclusion from the principle of the reciprocity with regard to non-killing, 45, 247 sq., 248 n., 311; a wise man should not take the life of living beings, nor cause pain to any creatures, looking upon all living beings as suffering like himself, 22, 30-2, 63 sq.; 45, 25, 33 sq., 251 sq., 254, 259, 271, 295, 311, 351, 404 sq.; the first great vow of the Gaina not to kill any living being, 22, 202-4; do not kill living beings in the threefold way, 45, 260; giving safety is the best of gifts, 45, 290; a monk should treat all beings as he himself would be treated, 45, 306 sq., 314; towards your fellow creatures be not hostile, 45, 329; wicked men injure plants and animals, 45, 374; abstinence from destroying life destroys Karman, 45, 174; all living beings suffer: hence those who injure living beings will suffer pains in the Samsāra, while those who practise A. will put an end to all misery, 45, 386 sq.; sins caused by actions injuring the lives in earth, water, fire, plants, animals, wind, 22, 3-14; heretics kill or consent to killing others, 22, 62; those who entertain cruel thoughts against the six classes of living beings are near death, 22, 42; killing living beings causes bondage of the soul, 45, 236; those who kill living beings go to the abode of the Asuras, 45, 259; those who injure living beings go to hell, 45, 21, 279, 286; by hurting any of the living beings (earth, water, fire, and wind bodies, plants, &c.) men do harm to their own souls, and*

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## (b) IN BUDDHISM.

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**A'fnas ibn Surâiq**, n.p., a worldly man of pleasant appearance, but opposed to Mohammed, 6, 29 sq., 29 n.

**Ahoganga Hill**, Sambhûta Sânavâsi dwelling there, 20, 394.

**A-ho Kan**, n.p., disciple of Lâo-lung K'i, 40, 67 sq.

**Ahriman**, *see* Aharman.

**Ahûm-stu**, n.p., 28, 203.

**Ahunavaiti**, title of a Gâtha of the Zend-Avesta, 81, 2-92.

**Ahura-Mazda** (Ormazd), the supreme God of Mazdeism.

(a) The supreme God and Creator

(b) A in mythology.

(c) A and Zoroaster.

(d) A and morality.

(e) Worship of A

(a) **THE SUPREME GOD AND CREATOR.**

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(b) **A. IN MYTHOLOGY**

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259; reigns according as *Vohu Manô* waxeth, 4, 276 n., 277; the creator of Asha, and father of the Good Mind, 81, 37, 44; the father of the Good Mind and of Piety, 81, 123, 126 sq.; the kingdom gained for A. by the Good Mind, 81, 27, 33; the kingdom is for A., 81, 281, 283, 309, 323, 347, 372, 381; calls a meeting of the celestial *Yazatas*, 4, 15; *Tima*, the first mortal who converses with A., 4, 11.

(c) A. AND ZOROASTER.

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**Aibhāvata**, see *Pratidarsa* Āi.

**Aibigaya**, see *Aiwisrūthrima*.

**Aighāsh**, demon of the evil eye, 5, 111, 111 n.

**Aikshvāka**, n. of a noble family, 45, 321 n., 339; Purukutsa, the Āi. king, 44, 397. See *Bṛhadhratha*.

**Āilāpatya**, Mahāgiri of the Āi. gotra, 22, 287, 289.

**Āindar**, Zd. Indra, the arch-demon, 18, 319, 319 n.

**Āinyu**, n.p., 23, 217 sq.

**Āipivanghu**, or *Āipivōhu*, or *Kai-Āpiveh*, n. of a king of Iran, 5, 136-9, 136 n.; 23, 222, 222 n., 303.

**Āir** (Sk. *antariksha*).

(a) Air as an element

(b) Air as a deity

(a) AIR AS AN ELEMENT.

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20-2; fire is dissolved into 26; air is dissolved into ether 26; in what sense it may be *prāṇa*, 88, 87; union of *Vāy* the air, 41, 148, 188; heals ever is injured in the earth, 4 fashioned by the *Rudras*, 41 is the home of the waters, 41 the sun is the holder of the 28; is of *Trishrubh* nature, 4 is the 'expanse' metre, 48, the lower abode, 48, 203; oblations of air or wind o chariot, 48, 235; is the place in yonder world, as the is in this world, 44, 17; stead means of the birds and sun-44, 126; relates to *Sarasva* 241; is the abode and support beings, 44, 407, 477; and this is the immortal, 48, 535; dhust saints walking through t 10 (i), 62 sq., & n.

(b) AIR AS A DEITY.

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**Āirak**, n.p., 5, 131.

**Āirammadiya**, a lake in the of Brahman, 1, 131, 132 n.

**Āirān-vēg**, *Āirān vēgō*, the most disturbed land, 24, 86 sq., 86 1 sq.; primeval home of Mazda ship, the abode of *Yim*, 87 190 n.

**Āirāvata**—*Āirāvata*, q. v.

**Āirāvata**, Indra's elephant, 22 231; the best of elephants, 41

**Āirīē**, n.p., son of *Frādn*, 5 sq., 133 n.; 87, 28, 28 n.; 4 sq., 34, 140; reigned twelve 5, 150; slain by his brother 52, 52 n.; revenged by M *Āihar*, 24, 61, 61 sq. n.; progeny of *Mānū*, 47, 128.

**Āiris-rāsp** *Āuspōmān*, n. high priest, 5, 115, 115 n.

**Āirs**, vital, see *Prāṇas*.

- Airya**, Sairima, and Tîra, the three sons of Thraëtaona, 4, lix.
- Airyak**, n p., 47, 34.
- Airyaman**, the much-desired, invoked, 23, 4, 13, 35, 37; and Asha-Vahûta praised together, 23, 41-8; invoked against diseases, sorcerers, and demons, 4, 229, 235, 241, heals diseases, 23, 41, 48; 37, 116 n., 165, 165 n.; the spell of A. most efficacious against diseases, 4, 236-41, the A. Ishyô prayer, 4, 144, 147, 247; 23, 41-7, 81, 293. See *Airyemâ-ishyô*.
- Airyemâ-ishyô**, see *Prayers (f)*.
- Airyu**, son of Thraëtaona, 23, 222, 222 n.
- Aishāvīrāḥ**, sons of Eshavira, a Brahmanical family held in general contempt, 44, 45, 45 n.
- Aitareya**, n. of a *Rishi*, I, xcvi n.; worshipped at the *Tarpana*, 29, 123, 220; honoured as a teacher, 29, 141. See *Mahidāsa Ai*.
- Aitareya-āraṇyaka**, in the beginning a *Brāhmaṇa*, I, lxi sq; introduction to and translation of *Ai*, I, xci-xcvi, 155-268, the first chapter of the *Ai*. a mere continuation of the *Aitareya-brāhmaṇa*, I, xcii; *Ai*. and *Kaushītaki-upanishad*, I, xcix, *Āvalāyana* or *Saunaka*, author of the fifth book, 29, 153-8; quoted, 8, 87 n., 90 n., 123 n., 180 n.; 88, 421; 48, 773.
- Aitareya-brāhmaṇa**, and *Aitareya-āraṇyaka*, I, xcii sq.; quoted, 8, 20, 222, 265 n., 276 n., 277 n., 280 n.; 88, 421, on the *Pravargya* ritual, 44, xlvii; takes no account of the horse sacrifice, 44, xvi, xvii n.
- Aitareya-upanishad**, quoted, 8, 120 n., 123 n., 153 n., 179 n., 187 n., 189 n., 191 n., 251 n., 259 n., 339 n.; 48, 240. See also *Upanishads*.
- Āi-thāi Tho**, was 'ugly enough to scare the whole world,' but a 'Perfect man' of Tāo, 89, 229-33.
- Aiwi/harenah**, n p., 23, 214.
- Aiwi/rūthriṇa** and *Aibigaya* (or, *Aibigaya* 'the life-furtherer,' epithet of *Ai*?), worshipped, 81, 197, 201, 204, 209, 215, 219, 224, 384.
- Ālālā**, n. of a giantess, 21, 374.
- Ālalabhrātṛ**, n. of a *Sthavira*, 22, 286.
- Aka-Manah**, see *Akem-manô*.
- Akampita**, n. of a *Sthavira*, 22, 286.
- Akandgar-i Kilīyākth**, or Alexander the Christian, 5, 200, 200 n.
- Akanish/kas** (*Akanishā*), the last stage before reaching the formless world, 10 (i), 57 n.; heavenly beings, who lull the women of Gautama's seraglio to sleep, 49 (i), 56.
- Ākaṅkheyya-Sutta**, early Buddhist mysticism in it, 11, x; translated, 11, 205-18.
- Akarmabhūmi**, one of the parts of the world where men live, 45, 225.
- Ākārya**, Sk., see *Teacher*.
- Ākāra**, Sk, see *Ether*.
- Ākasagotta**, n. of a physician, 17, 78 sq.
- Ākārapratish/āita**, n. of a *Tathāgata*, 21, 178.
- Akatasha** (Zd.), *Akatāsh* (Phl.), n. of a *Daēva*, 4, 224; spell against the *daēva* A., 4, 140; fiend of perversion, 5, 109; fiend of inquisitiveness, 37, 182, 182 n.
- Akayadha** of the *Pīdha* house, 23, 219.
- Ākelakas**, see *Āgīvikas*.
- Akem-manô**, or *Aka-Manah*, Zd., evil thought, 5, 10 n.; Zarathustra unabated by A., 4, 210; assists the Evil Spirit, 23, 297; smitten by *Vohu-Manô*, 23, 308; opposed to *Ahura-Mazda*, 81, xviii sq.; the wicked abiding in the actions of A., the Evil Mind, 81, 147, 150. See *Akôman*.
- Ākhnangha**, n p., 23, 217.
- Ākhrūra**, son of *Husravah*, 23, 223.
- Ākhrurag** (?), friend of *Keresāsp*, 18, 375, 375 n.
- Ākhsti**, see *Peace*.
- Akht**, or *Akhtô*, Phl. = *Akhtya*, Zd., n. of a wicked wizard, 18, 411, 411 n.; *Yōsta* solves the riddles of A. the sorcerer, 23, 72 sq. and n; enmity of A. the heretic, 37, 297; the wizard, killed, 47, xxx, 166, 166 n.
- Akhtya**, see *Akht*.
- Ākhyāna**, see *Legends*.
- Ākravati**, n. of a river, 11, 167, 167 n., 169, 178-82.
- Akôman**, *Akômanô*, Phl. = Zd. *Akem-manô*, evil thought, one of the six demons of *Aharman*, 5, 9 sq.,



- 10 n.; 18, 93, 96; 37, 243, 252 sq., 253 n.; the archfiend, his doings, 5, 106; seized by Vohûman, 5, 128; the stench of A. opposed by Vohûman, 5, 179; the stupefying, 37, 286; thoughts of the wicked 'due to A., 37, 388; his struggle with Vohûmanô at the birth of Zoroaster, 47, 141 sq. *See* Akem-manô.
- Akrê-khîradô**, or Aghrêrad (Zd. Aghrêratha) killed by his brother, 47, 126, 126 n.
- Akriyâvâda**, Sk., t.t., *see* Philosophy.
- Akriyâvâdin**, t.t., *see* Nihilists.
- Akshamâlâ**, a Kândâlî, became the wife of Vasistha, 2, 175 n.; 25, 331, 331 n.; 49 (i), 45.
- Akshapâda**, n p., the arguments of Buddha, A., and others contradictory, 48, 425, 426.
- Akshara**, Sk, both 'syllable,' and 'imperishable,' 1, 1 n.; 34, 169; 'syllable,' 41, 158, 203; the Imperishable, the Indestructible, 8, 439; 34, 169-71, 243, 38, 239 sq.; the great Brahman, the one A. (Imperishable One), 48, 343 sq. *See* Imperishable.
- Akshâvâpa**, Sk., 'the keeper of the dice,' one of the officers of a king, 41, 63, 107 n
- Akshayamatî**, n. of a Bodhisattva Mahâsattva, 21, 4, Buddha tells A. the wonderful powers of Avalokitesvara, 21, 406-12; informs Kîtradhvaga about the saint Avalokitesvara, 21, 413.
- Akshobhya**, n. of a Tathâgata, 21, 177; 49 (ii), 99.
- Âktâkshya**, n.p., quoted, 41, 153.
- Âkuli** and **Kilâta**, priests of the Asuras, 12, 29 sq.
- Âkûti**, invoked in a love-charm, 42, 104, 535.
- Âlabhikâ**, Mahâvîra at, 22, 264
- A/aka**, n. of a place, 10 (ii), 184, 188.
- Âlaka**, the two demons A. and Poku fight against each other, 19, 330.
- Âlakâ**, Kuvera, the monarch of, 49 (i), 36.
- Âlakamandâ**, the royal city of the gods, 11, 100, 248; 35, 3.
- Âlambâyanîputra**, n p., 15, 225.
- Âlambîputra**, n. of a teacher, 15, 225.
- Âlâra Kâlâma**, n. of a rival teacher of Buddha, 11, 75-7, 75 n., 79; one of the teachers to whom Gotam. attached himself after his pabbaggâ 18, 89; a teacher of the Bodisat 86, 43-6.
- Alarka**, legend of A who wishes to conquer his mind and senses, 8, 296-300.
- Alasanda**, Milinda born in the island of A. (Alexandria in Bactria), 35 xxiii, 127.
- Alava**, the demon, converted by Buddha, 19, 244.
- Âlavaka**, a Yakkha, converted by Buddha, 10 (ii), 29-31.
- Âlavakasutta** translated, 10 (ii) 29-31.
- Âlavi**, the realm of the Yakkha Âlavaka, 10 (ii), 29; Buddha dwelt at A., 10 (ii), 57; 20, 212.
- Âlavi-Gotama** was delivered by faith, 10 (ii), 213.
- Albîrûni**, on astrological Samhitâ called after Manu, 25, xcvi; on the Parsi calendar, 47, xiv sq.
- Alborz**, Kâûs built seven palaces on A., 4, 262 sq n. *See* Hara Berezait
- Albûrz**, *see* Mountains.
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**Allāt**, chief idol of an Arabian tribe, 6, xii sq., the divinity of A. recognized and again denied by Mohammed, 6, xxvi sq., favourite idol of Tā'if, 6, xliii; feminine form of Allāh, 6, 160 n.; the idol of the Traqif, 9, 9 n.

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**All-gods**, *see* Visve Devāḥ.

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**Amarā**, the faithful wife of Mahosadha, 85, 294-6.

**Amarāvati**, city of the gods on Mount Meru, 12, 110 n.

**Ambā**, her son Ganta, 19, xxvii.

**Amba-gāma**, n.pl., Buddha at, 11, 66.

**Ambalāṭṭhikā**, n.pl., Buddha at, 11, 12; the Brahmagāla spoken at the royal rest-house at A., 20, 376.

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**Ambhinī**, teacher of Vāk, 15, 226.

**Ambhriṇī**, the voice of thunder, wife of the Maruts, 82, 275.

**Ambikā**, sister of Rudra, 12, 440; is the dispenser of happiness, 12, 441.

**Ambrosia**, *see* Amṛta.

**Ameretāt**, *see* Amerōdad.

**Amerôdad** or Amôrdad, Phl. = Zd. Ameretâr, immortality, 5, 10 n.; the archangel, created, 5, 10; protector of plants, 5, 30 sq., 176, 310, 310 n., 359; 81, 207, 207 n., 211, 213 sq., 221 sq., 226-8; has the Kamba flower, 5, 104; attacks Zâirîk, 5, 128; propitiated, invoked, and worshipped, 5, 372 sq., 377 sq., 401, 405; 23, 5, 14, 36 sq.; 24, 304; creatures are immortal through A., 87, 291; prescribes the care of plants to Zoroaster, 47, 162; mingles the plants with rain, 24, 112 sq. n.; see Immortality; *Horvâdad* (*Haurvâtât*, *Khûrdad*) and A., two archangels, angels of water and plants, 5, 310, 310 n.; 24, 11, 11 n.; their ritual and worship, 5, 227, 24, 304, 47, 76, 76 n.; are the reward of the holy ones, 23, 31, 31 n.; 87, 388; smite hunger and thirst at the resurrection, 23, 308; their gifts, 23, 312 (food and drink); 87, 286 sq. (cattle), 369 (abundance); 47, 26, 26 n. (water and seeds); unreasonable chatter causes distress to them, 24, 11, 11 n.; 87, 207, 207 n.; are injured by immoderate drinking, 24, 48; are propitiated by grace said before and after eating, 24, 284 sq.; the complete worthiness existing in them, 87, 251; their power produced by Aôharmazd, 87, 264; Zoroaster becomes worthy through them, 87, 268; expounded to Frashôrtar, 87, 371.

**Amesha-Spentas**, or Ameshô-spentas, Zd. = Phl. Ameshôspends (Amshaspands), the archangels.

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**Amitaugas**, the couch in the world of Brahman, I, 276, 277.

**Amitâyur-dhyâna-sûtra**, t. w., sacred book of the Buddhists in Japan, 49 (ii), v-vii, xx-xxii; translated, 49 (ii), 159-201.

**Amitâyus**, a name of Amitâbha, 49 (ii), 32. See Amitâbha.

**Amoghadarsin**, one of the sixteen virtuous men, 21, 4.

**Amogharâga**, n. of a Bhikshu, 49 (ii), 2.

**Amr**, n.p., joins the Muslim ranks, 6, xli.

**Amram**, see Imrân.

**Amrapâlî**, see Ambapâlî.

**Amr ibn La'hy**, chieftain of Mecca, 6, xvii.

**Amrita**, Sk., draught of immortality (cf. 'ambrosia'). See Immortality.

**Amritananda**, author of the last four books of the Buddha-karita, 49 (i), x sq., xiv-xvii, 147 n., 200 sq. n.

**Amritodana**, uncle of Buddha, 18, xxv.



**Amru and Kamru**, mythical birds, 28, 210, 210 n.

**Amsa**, n.d., Pārtha oblation to, 41, 82; and Vivasvat invoked with other gods, 42, 160; Agni said to be A., desirous of distributing gods, 46, 186, 190.

**Amsu**, *amsugraha*, t.t., a certain cup of Soma at the Soma sacrifice, 41, 5 sq.; 44, 105 sq.; identified with Pragapati, 26, 248, 423 sq. See Sacrifices (1).

**Amulets**, worn for the sake of prosperity, 80, 93; 42, 541; against diseases and demons, 42, 37-9, 42, 67, 234-6, 258 n., 281, 284, 287, 291, 336 sq., 339 sq., 399 sq., 402 sq., 464, 505-7, 511, 553, 561, 578; life-protecting a., 42, 62 sq., 383 sq., 573, 668 sq.; protection against sorceries or talismans, 42, 79-88, 476, 476 n., 575-8, 605, 608-10; to ensure conception, 42, 96 sq., 501 sq.; for strengthening royal power, 42, 114, 239, 332, 439, 477; to secure love, 42, 275 sq., 276 n.; against curses, 42, 285; a king must wear gems which destroy poison, 25, 251; worn by the Snātaka, 80, 276; worn by women, 42, 356, 460; consisting of salve, 42, 381; of plants, &c., 42, 693 sq.

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**Anābhīpha** = Mahābhigāgānābhībhū, q. 7.

**Anābhīmalā**, n. of a teacher, 15, 118.

**Anādṛta**, n. of a tree deity (1), 45, 48 n.

**Anāgāmin**, Buddh. t.t., 'one that does not return'; the state of the A. results from the four noble truths, x (ii), 132-44.

**Anagha**, n.d., offering to A. at rites relating to agriculture, 80, 113 sq.

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**Anāhita**, see Ardvī-sūra-Anāhita.

**Ānanda**, n.p., the faithful disciple, attendant, and companion of Buddha, 11, 3, &c.; 18, 202, 206; 17, 36, 41, 43, 68 sq., 87 sq., 101 sq., 118, 191 sq., 240 sq.; 20, 80, 299; 21, 3, 205; 49 (ii), 2, 90, 164 sq.; Ā. and five other Sākyas, with Upāli the barber, become Bhikkhus to-

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- Ānanda**, n.p., story of Ā. the rich man, 86, 249.
- Ānanda**, Sk., t.t., *see* Bliss.
- Ānandagiri**, n.p., mentions Dravidākārya, 84, xxii.
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- Ananghas**, n. of a family, 47, 140.
- Ananta**, chief among Nāgas, 8, 89.
- Ananta**, n. of a Tīrthakara, 22, 280.
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- Anantakāya**, attendant on Milinda, 85, 47-9; = Antiochos? 85, xix.
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- Anantavikrāmin**, a Bodhisattva Mahāsattva, 21, 4.
- Anantavīrya**, n. of a Tathāgata, 49 (ii), 100.
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- Anamat Sāngamana**, a deity identified with the hall fire, 12, 338.
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- Anastokh**, son of Airik, 5, 133.
- Anāthapīṇḍada**, or °pīṇḍaka, *see* Anāthapīṇḍika.
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**Andhakas**, n. of a people, suffered destruction, 49 (1), 116.

**Andhakavinda**, n.pl, Mahâ Kassapa going from A. to Râgagaha, 18, 254; Buddha at A., 17, 87.

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**Aneran**, Zd anaghra, boundless (space), *see* Space.

**Ânga**, n.p, converted by Buddha, 19, 241.

**Angas**, n. of a people, Takman (fever) delivered over to them, 42, 2, 446, 449.

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**Angels**.

(a) In Mohammedanism.

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(a) IN MOHAMMEDANISM.

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**Anghuyu**, n.p., the Fravashi of A. worshipped, 28, 215; 81, 351.

**Aṅgir**, Atharvan told the knowledge of Brahman to him, 15, 27.

**Angiras.**

(a) A. in the singular, n. of a *R̥shi*, and a mythical being

(b) A. in the plural, a family of priests or sorcerers

(c) A. in the plural, a class of divine beings

(a) A. IN THE SINGULAR, N. OF A *R̥SHI*, AND A MYTHICAL BEING.

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**Angirasa**, Pali for Sk. Angiras, n. of a Rshi, 11, 172.

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**Āngirasa**, 'a descendant of Angiras'; Rshis led by the old sage Ā., 8, 314; an epithet of Buddha, 18, 122; numerous Ā., 42, xxxv; Ghora Ā., 42, xxi, xxxv; *Praketas* Ā., 42, 163, 484 sq. See *Ayāsa* Ā., *Dadhyañ* Ā., *Dharuza* Ā., *Hiranya-stūpa* Ā., *Kutsa* Ā.

**Angirasa**, n. of an author on medicine, 36, 109, 109 n.

**Angra-mainyu**, Zd., the evil spirit, *Aharman* and *Ganrāk-maīnōk* in Phl., 5, 3 n., 4 n.; the *Daēva* of the *Daēvas*, 4, 224 sq.; A. and the six chief demons, 4, 139 n.; the fiend who is all death, 28, 29, the counter creations of A., 4, 1 sq., 4-10; sends diseases and deformities, 4, 17, 19; noxious animals the creatures of A., 4, 25, 29; creates 99,999 diseases, 4, 236-9; the accursed *Khrastras* of A., 28, 310, 310 n., attacks Zarathustra and propounds riddles to him, 4, lui, 208, 210, 210 n.; sends the demon *Būiti* to kill Zarathustra, 4, 208-10; *Ahura Mazda* opposed by A., 31, xviii sq.; not mentioned in Darius's inscriptions, 31, xxx; not mentioned in the first statement of the doctrine of dualism, 31, 25 n.; compare *Ahimanyu*, 32, 119; flings the *Pairikas* against the stars that have in them the seed of waters, 28, 104; *Takhma Urupa* rides A. turned into a horse, 28, 252, 252 n., 292 sq.; drags the souls of the wicked into hell, 28, 340; created *Azi Dahāka*, 31, 233, spells against A., 4, 126, 138, 141, 146 sq.; 31, 312 sq., 390; conquered by the *Airyama Ishyō* prayer, 4, 247; 28, 43-7; glorifies the powers of *Asha-Vahista*, 28, 41, 45; religion the

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**Anidāna**, Gama t.t., free from sinful acts, 22, 40.

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# **Animals.**

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(b) Classification of a.

(c) Zoology.

(d) A. as compared with men.

(e) Use of flesh, milk, skin, &c., of a.

(f) Treatment of a.

(g) Laws and regulations about a.

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(k) ON SOME SPECIAL A.

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#### Animal sacrifices.

- (a) History of a. s., different views about them
- (b) Different kinds of a. s.
- (c) The victim.
- (d) The Yāga, or sacrificial post to which the victim is bound

#### (a) HISTORY OF A. S.; DIFFERENT VIEWS ABOUT THEM.

'It is for sacrifices that beasts have been created by the Self-existent (Brahman) himself. Sacrificing causes the whole universe to

prosper; therefore is the slaughter (of beasts) for a sacrifice no slaughter. The sin of him who kills deer for the sake of gain, is not so great (and visited less heavily) in the world to come, than the sin of him who eats meat which has not been offered to the gods. Plants, cattle, trees, amphibious animals, and birds, which have been destroyed for the purposes of sacrifice, obtain exaltation in another existence (in which they are born as Gandharvas, or other beings of a high rank),' 7, 169; flesh of animals slain for sacrifices may be eaten, 2, 270, 270 n.; slaughter of animals for a. s. permitted, 8, 289 sq.; 14, 26 sq. and n., 54, 71, 25, 172-6; occasions on which a s. should be offered, 29, 87-9, 88 n.; 30, 256 sq.; though implying injury to living beings, a. s. offered in accordance with the Veda, is a sacred duty and leads to heaven, 25, 175 sq.; 38, 130 sq, 310; 48, 598 sq.; not alluded to in the *Riksamhitā*, 44, xvii; the Apri hymns destined for the Prayāga offerings of the a. s., 46, 9; a hymn used at the ritual of the a. s., 46, 283 sq.; he who offers living victims will reside high in heaven, 46, 24; the sacrificial fires long for the sacrificer's flesh, he offers to them an animal to redeem himself, 44, 118 sq.; he who performs a. s. eats food every six months in yonder world, 43, 299; by a. s. the sacrificer confers upon himself immortal life, 44, 118 sq.; by sacrificing he-goats, ewes, and cows, he gains these animals, 44, 218; in pressing Soma, they slay it, the animal victim is slain, the *haviṛyagña* is slain with mortar and pestle, and the two mill-stones, 12, 308; 26, 65, 340; 44, 2; substituting lower for higher animals, and vegetable for a. s., 44, xxxvii, when they spread the sacrifice, they kill it, 44, 2 sq.; origin and development of a. s., 12, 50-2; 26, 178 sq.; rice and barley the sacrificial essence of all animals, 26, 199, 199 n.; the cake a symbol of a. s., 12, 49-52 and n.; animals constitute a sacrifice, 44, 155; ascetic censuring an



-Adhvaryu priest for destruction of life at a. s., 8, 289-93; the ancient Brāhmanas offered sacrifices without killing cows, 10 (ii), 49 sq.; no religious merit nor final rescue to be gained by a. s., 19, 129, 135; the sin of slaying animals for sacrificial purposes, 22, 12, 18; all kinds of a. s. offered by king Okkāka, 10 (ii), 50 sq.; to gain great riches, the Brāhmanas cause the king to offer a. s., 10 (ii), 50 sq.; king Suddhodana abstains from a. s., 49 (i), 24; bloody and bloodless s. in Zoroastrianism, 4, lxi; camels may be sacrificed and eaten, 9, 60; use and naming of animals for sacrificial purposes, 27, 116 sq.; animals only to be killed for rites, 40, 241.

(b) DIFFERENT KINDS OF A. S.

*Agni* worshipped by sacrifices of *ghrita*, heifers, bulls, and cows with calf, 46, 211; the *Agnishomiya* or a. s. to Agni and Soma, 26, 162-222, 225; 30, 346; 48, 245, 260 sq.; 44, 119 n; 48, 598; twenty-one Agnishomiya a. s. at Arvamedha, 44, 372, 375; eleven Agnishomiya a. s. at Purushamedha, 44, 404; meat-offering to *Abura*, 81, 80, 84; meat-offerings for various *angels* and guardian spirits, 5, 335-8; a. s. at *Ashtaka* and *Anvashtakya* festivals, 29, 105, 206 sq., 344, 417-21; 80, 97-102, 112 sq., 294; tame and wild animals offered at the *Asvamedha* 44, 296 n., 298 sq. and n., 306-8, 310 sq., 331, 338, 338 sq. n., 382-4, 382 sq. n., 388; *on the Arvamedha itself see under Horse-sacrifice*; a. s. at the *building* of the fire-altar, 41, 155-7, 161-86, 197-9, 204, 236, 400-13; 48, 2 n., 3, 358, 392, at the house-building, 29, 429; 80, 122; at the building of a city, 8, 183; blood-consecration of new buildings, 28, 169 sq.; a. s. offered at the conclusion of *covenants*, 27, 112; 40, 164, 164 n.; ritual and general rules for the a. s. at *domestic ceremonies*, 29, 30, 176-8, 360 sq., 418 sq.; 80, 98-101, 234-6, 360 sq.; *expiatory* a. s. to Fire and Waters, 4, 206 sq., 207 n. slaughter of a dun cow in expiation of murder, 9, 9 n.; sacrifice of a

cow, a penance, 7, 138; animal sacrifice at the reception of *guests*, 26, 85; 29, 200, 275 sq.; 80, 131, 256, 278 sq.; animal sacrifice at the *Hagg*, 6, lxxiv; a. s. at the *king's consecration*, 41, 68 sq., 125 sq., 129-35, 136 n., 137; the flesh of animals to be offered to the *manes*, 7, 249; 25, 124 sq.; 29, 359; 80, 231, 256; sacrifice of a cow to the Fathers, 80, 234-6; the animal to cover the dead body, 29, 238, 241 sq.; at *marriage*, 80, 256; to the god *Nārdayana* they formerly offered animals, 8, 280; sacrifice to *Nurrii* of an ass by a student who has broken his vow of chastity, 2, 85, 289; 14, 117 sq., 215 sq.; 25, 454 sq.; 29, 361 sq.; the *Pasubandha* or a. s. as part of Soma sacrifice, 7, 191; 12, 378 sq., 378 n.; 26, xi; 41, xii-xiv, xvi-xviii, xxiv, 11-17, 418; 48, 260, 298 sq.; 44, xiv, 118-30, 118 n., 119 n; a. s. to be offered once in each half-year at the solstices, 7, 191; 25, 133; by the victim he puts flavour into the Soma feast, 26, 314; to be performed at least once a year, 44, 119; victims for different gods at the different Soma sacrifices, 26, 312 sq., 397 sq. n., 428 sq.; at the end of every Soma sacrifice a sterile cow (*anubandhya*) sacrificed to Mitra and Varuna, 26, 215 n., 217, 387 sq., 391-7, 41, 87; 48, 263-6; 44, xxii; the a. s. is a great Soma sacrifice, 44, 120; some perform the a. s. without Soma, others with Soma, 44, 122 sq.; the animal sacrifice uninterrupted by the Sattrā, 44, 176; *Pasu-puroḍṣa*, or 'animal cake' offering belonging to every a. s., 26, 199 sq.; 41, 136 sq. and n., 173, 175; 48, 245, 247 sq., 247 n., 265; 44, 221, 555; consists of omentum, animal cake, and the chief oblation, 41, 180; to *Pragāpati*, 26, 429, 429 n., 441, 443 sq.; to Vāyu and Pragāpati, 41, 171-5; to Pragāpati, Sūrya, Indra, and Agni, 44, 127 sq.; the animal victim once belonged to Savitṛi, now to Pragāpati, 44, 174; at the *Purushamedha* 44, 404, 411; victims at the *Purushamedha* set free, 44, 411.

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(c) THE VICTIM.

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164, 166, 171, 400; man, horse, ox, sheep, goat, as victims, 12, 50; 41, 162, 166; 43, 299 sq.; the *Ekâ-darîni* or set of eleven victims, 26, 173, 173 n., 217-22; the killing of the victim, 26, 178-84, 189; skinning and cutting open of the victim, 26, 193 sq.; cutting up of it, 26, 200 sq.; offering of the portions, 26, 204 sq.; touching of the victim's remains, 26, 209, 209 n.; cutting out and offering of the omentum (*vapâboma*), 26, 194 sq., 198, 392; 29, 177, 207, 256, 360, 418 sq.; 30, 99 sq., 113, 235, 360 sq., 44, 125, 388, 392 sq., 420; the anguish of the victim, in being slaughtered, becomes concentrated in the heart, which must be cooked separately, 44, 125; collection of fodder for the sacrificial victims, 27, 278; to 'quiet' a victim is to kill it, 44, 321; sacredness of the victims slain at sacrifices, 14, 193; the animal killed at the a. s. assumes a divine body and goes up to heaven, 25, 175; 48, 599; the victim rests in immortal life, 26, 198; honour to be rendered to a sacrificial victim, 27, 97; victims must not be sold, 27, 238; the sacrificial ox, in spite of his ornaments and food, would wish to be a solitary calf when led into the ancestral temple, 40, 212; *Pragâpati* is all the sacrificial animals, 43, 299 sq.; the victim, as *Pragâpati*, represents all deities, 43, 404.

(d) THE YŪPA OR SACRIFICIAL POST TO WHICH THE VICTIM IS BOUND

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**Animisha**, n. of a demon harassing infants, 29, 296, 80, 211.

**Animosity**, see Hatred.

**Anirān**, n.d., has the Hōm, 5, 105; invoked, 5, 404, 404 n., 406

**Aniruddha**, n.d., and philosophical t.t.; the sun-god as a unity of Vasudeva, Saikarshava, Pradyumna, and A., 11, 267 n.; a manifestation of the highest being, 84, xxiii, 441 sq.; a form of Vāsudeva, denotes the principle of egotry, 34, 440; 48, 524-6; cannot spring from Pradyumna, 34, 441, 442.

**Aniruddha**, n.p., an eminent Arhat, 21, 2; 49 (ii), 2, 90; one of the five hundred Arhats who are to become future Buddhas, 21, 198; see Anuruddha.

**Aniyata** sins, see Sins.

**Arkasa**, n.p., 28, 218.

**An-kwo**, see Khung A.

**Anna**, Sk., food, means earth, and all that is heavy, firm, dark in colour, 1, 94 n. See Food.

**Anna-homas**, t.t., food-oblations, 41, 37 n.; 44, 296, 297 n., 314 n., 377.

**Annapati**, n.d.; prayer to A., the lord of food, 29, 338.

**Annaprāsana**, see Child (ś).

**Aññātakondañña**, see Kondañña.

**Annihilation**, see Samaya.

**Arrogā**, or Priyadarśanā, daughter of Mahāvira, 22, 193 sq., 256.

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king with fat gravy at Sautrāmanī, 44, 250-2. See also Kings.

**Anoma-dassī**, n. of a saint afflicted with disease, 36, 10.

**Anotatta** lake, Buddha at the, 13, 124 sq.

**An Phing-kung**, was niggardly in sacrifices, 27, 402, 402 n.; 28, 165, 165 n.

**Ansārs**, and Muhāgerin who fled with Mohammed, 6, 172 n., 187, 262; three of the A. who refused to accompany Mohammed were forgiven, 6, 190, 190 n.

**Antaka**, the Ender, n.d.; the mitigated boy given in charge to A., 30, 154; expiatory formula to A., 44, 337 n.

**Antarāṅgikā Sākhā**, of the Vesavātika gana, 22, 291.

**Antariksha**, see Air.

**Antaryāmi-brāhmaṇa**, t.c. (Bṛhadāraṇyaka-upanishad 3, 7), 34, xxviii, 48, 214, 319, 356, 422, 457, 537, 544, 627.

**Antaryāmin**, t.t., 'the ruler within,' the internal ruler, is the self, the Brahman, oi the Lord, 15, 132 sq.; 34, xxviii, xxxv, xli sq., lxii-lxiv, xcvi, c, cxiii, 130-5; 48, 226; is not the pradhāna, 34, 132 sq.; cannot mean the embodied soul, 34, 133-5.

**Antelope**, one of five animals, 8, 155 n.; the skin of the black a. (*krishnāgīna*) used at sacrifices, 12, 23-5, 23 n., 38, 265; 26, 25-8, 32, 75, 77; 41, 185 sq.; 44, 132, 249-51, 254, 290 n., 447, 461 n., 467 n., 499; soma placed on black a. skin, 26, 160; two black a. skins represent heaven and earth, 26, 25; black a. skin represents sacrifice, 41, 215-17, 215 n., 219, 222, 266; 43, 226 sq.; 44, 249, 447; is the earth, 44, 216; its hairs are the metres, 41, 266; 44, 249, 448; the dead body laid on a black a. skin, 44, 200, 203, gift of a black a., 14, 135; the horn of an a. used for magic cures, 42 15, 336-8; gomriga, a bovine a. one of the three chief victims at the Arvamedha, 44, 298, 338, 338 sq. n., 388.

**Antideva**, n. of a king, revered the priest Vasishṭha, 19, 12; 49 (i) 10, 10 n.; a king who reached final

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- Antioch**, people of, destroyed for disbelief in Jesus' disciples, 6, cv; 9, 163 sq.
- Ānṛimukha**, n. of a demon harassing children, 30, 211.
- Ants**, Solomon and the, 9, 101; a.-hills inauspicious, 29, 140; simile of the white a., 36, 326; a. an antidote against poison, 42, 27, 30, 268, 511 sq., 552 sq., 553 n., 555; produce healing-water, 42, 9, 278; earth from an a.-mound used in medical charms, 42, 234, 287, 511; a. gnaw the bowstring of Vishnu, 44, 442 sq., 450.
- Anuddhari**, *see* Animals (i).
- Anuṅgītā**, t.w., an episode of the Mahābhārata, 8, 197-206; its relation to the Upanishads, 8, 197, 200, 207-12, 215, 224, 226 sq., relation between A. and Bhagavadgītā, 8, 197 sq., 207-10, 215, 218 sq., 222, 227; Brāhmaṇa Gītā, and Gururishyasamvāda, 8, 198-204; work of one author, 8, 204-6; its date and position in Sanskrit literature, 8, 206-27; its relation to the Dharmasāstras, 8, 208, 210, 215-19; its relation to Buddhism, 8, 212-15; its language, 8, 227; its metre, 8, 227; translation, 8, 227-394; ends with the fourth chapter, 8, 256 n.
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- Anumlokaṇtī**, n. of a nymph, 43, 107.
- Anupādisesa**, t.t., 'none of the five attributes remaining,' is the principal thing, 10 (ii), 167.
- Anupalīpta**, n. of the eighth Tathāgata, 49 (ii), 6
- Anupamamati**, one of the sixteen virtuous men, 21, 4.
- Anupīyā**, a town of the Malla-, Buddha residing there, 20, 224-33.
- Anupravākaniya**, *see* Sacrifices (b).
- Anurādhapura**, the chronicles preserved in the Mahāvihāra cf, 10 (i), xvi sq., xx, xxii sq.
- Anuruddha**, n.p., in Pali, Aniruddha in Sk, 21, 2 n.; 49 (ii), 2 n.; the Sākya, converted, 19, 226; 20, 224-33; 35, 163; what he said when Buddha died, 11, 118, 119, 121; 19, 30 sq.; praises the departed Buddha, 19, 310-20, A, Nandiya, and Kimbila, Bhikkhus who live in perfect harmony, Buddha visiting them, 17, 309-12, questions Buddha about schisms, 17, 317; mentioned among the principal Thera Bhikkhus, 17, 360; sayings of A. the elder, 36, 296, 347, 351. *See also* Aniruddha.
- Anuśāsana**, 'precepts' (the Vedāṅgas?), to be studied, 44, 98.
- Anusaya**, *see* Karman.
- Anuśubh**, *see* Metres.
- Anuvāda**, Sk, t.t., a statement referring to something already known, explanatory comment, 34, 221; 38, 55, 66, 138, 216, 221, 308 sq., 322, 322 n.; 48, 14, 45, 678, 694, 696 sq.
- Anuvīdita**, t.t., Buddha's definition of the term, 10 (ii), 91.
- Anvādhyas**, Āpyas, Sādhyas, and Maruts, the divine guardians of the sacrificial horse, 44, 359.
- Anvākhyāna**, old tale, not true, 44, 14.
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- Anvashākya**, *see* Animal Sacrifices (b), and Sacrifices (i).
- Anyata/plakshā**, n. of a lotus-lake in Kurukshetra, 44, 70.

- An-zre**, n.p., knew well the rules of propriety, 27, 174 sq.
- Aoighimatastīra**, n.p., 28, 218.
- Aōshānar**, is full of wisdom, 18, 90, 90 n. See **Aōshnar**.
- Aōshnar** (Aoshnara, Aōshnōr), grandson of Pāūrāvāgīryā, 18, 171, 171 n.; son of Pouru-gīra, 23, 221, 221 n.; chancellor of Kai-Ūs, 47, x, 13 sq.
- Apadesa**, see **Mahāpadesā**.
- Apakara**, = **Parikara**, 85, 287 n.
- Apālā**, n.p., identified with Sūrya's daughter, 26, xiv n., was free from widowhood, 29, 33.
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- Apām Napāt**, the lightning, 42, 589; the Child of the Waters, 46, 157, 158; Agni identified with A.N., the 'quick inciter,' 46, 187, 191.
- Āpava**, a town in Anguttarāpa, 10 (ii), 96-9; 17, 129-34.
- Āpāna**, see **Prāṇas**.
- Āpāntaratamas**, born on this earth as **Kṛṣṇa Dvaipāyana**, and entrusted with the office of promulgating the Vedas, 88, 235-8, 48, 529; reborn, though he had reached intuition of the highest truth, 48, 650 sq.
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- Āpapalika**, n. of the courtesan **Ambapālī** in the Burmese legend, 11, 33 n.
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- Aparāgitā** (Aparāgita), n. of the city or palace of Brahman in the Brahman world, 1, 131, 132 n., 275, 277; n. of the **Vimāna** from which **Arishyanemi** descended, 22, 276.
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- Aparisrava**, **Gaṇa** t.t., explained, 22, 37 n.
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- Āpastamba**, teachers quoted by, 2, xxvii sq.; quotes the **Sātapatha Brāhmana** as **Vāgasaneyaka**, 12, xxxix sq., xl n.; his date, 12, xl sq.; relation between Ā. and **Baudhāyana**, 14, xxxv-xxxix; satiated at the **Tarpaṇa**, 14, 253 n., 255, a half-divine being in the **Mahābhārata**, 25, lxiii; — history of the Ā school, 2, xv-xlvi; the **Taittirīya-Brāhmana** and **Saṃhitā** called Ā-**Brāhmana**, and Ā-**saṃhitā**, 2, xvii sq., the Ā school belongs to Southern India, 2, xxxii-xl.
- Āpastamba-sūtras**, something very like an **Upanishad** occurs in them, 1, lxvii, language of the Ā., 2, xliii-xlvi, the Ā. **Grihya**-, **Srauta**-, and **Dharma-sūtras**, 2, xiii-xv; 80, xxix, xxxii n., xxxiii; the Ā. **Grihya-sūtra** translated, 80, 248-97; the Ā. **Yagña-Paribhāṣā-sūtras** translated, 80, 309-71; the Ā. on the **Purushamedha**, 44, xxxiii n., xxxix n., xl n.
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- Āpayā**, n. of a river, 46, 287 sq.
- Āpīvēh**, Kai-A or **Kavi Aipivangu**, 87, 224, 224 n.

**Apnavāna**, and the Bhṛīḡus kindled Agni, 12, 350, 350 n.; 46, 343.

**Apologues**, *see* Parables, and Tales.

**Apostasy**, apostates, *see* Heresy.

**Apostles**, or prophets,

(a) In Islām.

(b) In Zoroastrianism.

(a) IN ISLĀM.

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**Appamaññās**, *see* Meditations.

**Apramāda**, Sk., t.t., *see* Earnestness.

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- Āptoryāma**, *see* Sacrifices.
- Āptyas**, legend of the Ā., i.e. the gods Trita, Dvita, and Ekata, 12, 47-9.
- Āpūrva**, Sk., t.t., supersensuous principle, 84, lxxv; 88, 109, 110 n, 181, 182, 183, 347 n. *See* Karman, and Works.
- Āpvā**, goddess of impurity, invoked against the enemies, 42, 122, 325, 327.
- Āpyas**, Sādhya, Anvādhyas, and Maruts, the divine guardians of the sacrificial horse, 44, 359.
- Ara**, or Āra, a lake in the world of Brahman, 1, 131, 132 n., 275 sq.
- Ara**, n.p., 23, 211.
- Ara**, n. of a Tīrthakara, 22, 280; a king who became a Gaiṇa monk, 45, 86, 86 n.
- Arabian Nights**, story of the island-whale, 28, 295 n.
- Arabs**, rulers of Persia, 5, 151; their pre-Mohammedan religion, 6, xi-xvi; manners and customs of the pagan A., 6, ix-xi, 89, 89 n., 132-4; A. of the desert denounced as the worst hypocrites, 6, 186 sq.; some are good Muslim, 6, 187; clans of A. contending as to who is the more numerous, 9, 340, 340 n.; descended from Tāz, 37, 27 sq.; destroyed by Pēshyātanō, 47, xii; creatures of the evil spirit, 47, xviii, 104.
- Aradā**, n.d., offering to, at rites relating to agriculture, 80, 113 sq., 113 n.
- Ārāda Kālāma**, or Ārāla, or Ārāda, n. of a famous teacher, 19, xxi, 80 sq.; Buddha's meeting and conversation with Ā., 19, 95, 130-41, 49 (i), 92, 121; dead, when Buddha began to preach, 19, 167 sq.; 49 (i), 169; has gained insight into absolute bliss, 49 (i), 77.
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- Aramaiti**, or Piety (personified), invoked with Ahura and other Aine-shōspends, 31, 14-24, 77 sq., 152, 155 sq., 156 n., 176, 179; clothed the souls with bodies, 31, 27, 32 sq.; daughter of Ahura-Mazda, 31, 37 sq., 44, 123, 126 sq., 126 n.; good and bountiful Piety, 31, 58; associated with the earth, 31, 58 n., 149 n., 152, 156 n., 150 n.; departs from the evil-doers, 31, 81, 87; creatrix of righteous beings, 31, 87; increased Universal Weal and Immortality, 31, 88; the instructor of men in Ahura's regulations, 31, 95, 101; prayer with Ā (Piety), 31, 96, 102; prayer for Piety, 31, 98, 106; who fashioned Ā. together with Sovereign Power? 31, 109, 114; influence of Ā. on men's actions, 31, 109, 116; increases sacred orderliness, 31, 109, 114; the Yasnas of Ā., 31, 124, 129; where Piety joins hand in hand with the Righteous Order, 31, 143; the two hands of Ā., 31, 146, 148; the joyful meadows of her peace, 31, 146, 149, 149 n.; appears with holy Khshathra, 31, 152, 158 sq.; Vohumanah, Ā., and Khshathra, 31, 167; the Bountiful, worshipped, 31, 196, 256 sq., 325, 339, 360 sq., 387; chosen by the Zoroastrian, 31, 248; Ahura-Mazda approached by the kinship of Ā., 31, 252; the holy woman who is as the bounteous Ā., 31, 342; the ideal wife, 31, 386. *See* Ārimatei Spenta, and Ārmat.
- Ārāmas**, *see* Vihāras.
- Ārambhas**, t.t., exertions, pain arises from them, 10 (ii), 139.
- Ārang**, mother of Isadvāstar, 47, 106, 111, 115.
- Ārang-i Bīrāzān**, epithet of Ururviga, 5, 143 sq.
- Ārani**, bewitched Bhadrāsena Āgāta-satrava, 41, 140 sq.
- Āranis**, t.t., the churning-sticks used for producing fire, 12, 275, 294 sq. n.; 44, 74; penance and sacred learn-

- ing are the two A. by which the fire of knowledge is produced, 8, 308.
- Āraṇyakas**, or forest-books, the Upanishads occur in them, 1, lxvi sq., xci; are liturgical, 1, xci; Sāṅkhyā-yoga, Vedas, and Ā. are members of one another, and together are called Pañḥkarātra, 48, 530, teach that all the subordinate principles have their true Self in Brahman, 48, 530 sq. See Aitareya-āranyaka.
- Aranye-nūṭya**, t.t., 'to be recited in the forest,' certain oblations so called, 44, 336 sq. and n.
- Araru**, n. of a demon, 12, 57, 57 n., 64 n.; a name of evil dreams, 42, 167, 485.
- Arask**, 'malice,' a fiend, 5, 107 sq.]
- Ārāst**, demon of falsehood, 5, 111.
- Ārāstāi**, or Ārāstī (Ārāstih), n.p., father of Maidhyōmaungha, 5, 141, 141 n., 145; 28, 203, 203 n.; 47, 163; brother of Pōrūshaspō, 47, 155.
- Ārāsti**, Ārāstih, see Ārāstāi
- Arati**, daughter of Māra, 10 (ii), 159.
- Ārāti**, the demon of grudge, 42, 15, 57, 82, 109, 172 sq., 187, 261, 423-5; as nightmare, a naked woman, 42, 173, 424 sq.; A. and Ārātis in doubtful connexion with Agni, 46, 366, 370.
- Aravaostrā**, son of Erezvat-danghu 28, 218.
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- Arbuda**, a demon-serpent, slain by Indra, 42, 633 sq.; King A. Kādraveya, whose people are the snakes, 44, 367.
- Arbudi**, prayer to A. and Nyarbudi for help in battle, 42, 123-7, 631-5, 637.
- Archangels**, see Amesha-Spentas.
- Archdevils**, see Demons.
- Archery**, as a discipline of virtue, 8, 59, 59 n.; drinking and a. contests at festivals in honour of the ancestors, 8, 374 sq. and n., 400 sq.; the game of pitch-pot, 27, 50 sq.; 28, 397-401; ceremonies connected with a. competitions, 27, 56 sq., 59, 28, 446-53, 462; instruction in a., 27, 233, 478, 36, 253 sq.; and music, 27, 424, 424 n.; see also Music; practised at the birth ceremonies for a boy, 27, 472; introduced by King Wō, 28, 124; in a. something like the way of the superior man, 28, 307; similes of a., 86, 71, 253 sq., 369-72.
- Architecture**, how a city is built, 35, 53; 86, 208 sq. See Houses, and Vihāras
- Ard**, all kinds of wild flowers belong to, 5, 104; Vohūman in the thoughts, Srōsh in the words, A. in the actions, 18, 18 sq., 18 n.; i.e. the angel Ashi Vanguhi, opposed by Varenō, 18, 270, 270 n. See Arshijang, and Ashi Vanguhi
- Ardāi-fravard**, meat-offering to, 5, 337, 337 n.; protects Zoroaster, 47, 145.
- Ardakhshir**, the Kayān king, 5, 193; arranger and restorer of the world, 5, 199, 199 n.
- Ardashir**, see Artakhshatar.
- Ardavahist**, Ardavahutō, see Ashavahist.
- Ardā-Virāf**, age of the book of, 18, 397; allusions to next-of-kin marriage in the A., 18, 397 sq.
- Ardhakā**, Rudra the slayer of, 42, 155, 619 sq.
- Ardibahist**, see Ashavahist.
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- Ardisvang**, Phl for Ashi Vanguhi, 28, 270 n. See Ard, Ashi Vanguhi.
- Ādraka**, n. of a prince, his disputes with various heretical teachers, 45, 409-19; turned monk, an elephant pays reverence to him, 45, 409 n.
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- Ardvī Sūra Anāhita**, Phl Arēdv'sūr, Arekdvīksūr, Aiekdvīsūr, Anāhid, angel or goddess of the waters, 4, 80, 80 n., 230; 5, 67 n., 87, 227, 227 n., 229; the undefiled water of A., 5, 90; 18, 117, 117 n.; Hōm grown at the source of A., 5, 100; the course and benefit of the water of A., 18, 262 sq., the heavenly spring from which all waters flow, 28, 8, 16, 52 54 sq., 57, 84, 181 sq., 356 sq. her descent from heaven, 28, 52, 55-8, 73 sq.; runs from mount Hūkairyā into the sea Vouru-Kasha, 28, 174, 181 sq.; — protects lying-in women, 4, 230; watches



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**Arēdvistūr**, see *Ardvī Sūra Anāhita*.

**Aregadarsī**, or *Aregadharn*, n.p., ancestor of Zoroaster, 47, 34, 140.

**Areganghant**, the Turanian, 23, 212.

**Aregaona**, n.p., 23, 214.

**Aregat-aspa**, conquered by *Vistāspa*, 23, 79–81, 79 n., 117, 280, 306. See *Argāsp*.

**Arekdvistūr** (*Arekdvīksūr*), see *Ardvī Sūra Anāhita*.

**Aresh**, falsehood of the demon A., 37, 241 sq.; colloquy of the demon A. and Zaratūst, 37, 246 sq. and n.

**Areshis**, the, worshipped, 81, 349.

**Arezō-shamana**, slain by *Keresāsp*, 18, 370; 23, 296.

**Arezrāspāh**, *Arezrāspō*, son of *Spānsnāyōr*, 37, 218 sq. and n.; came to *Frashōstar* for religious inquiry, 37, 413, 413 n.; 47, 81, 81 n. See *Erezrāspa*.

**Arestura**, 'the neck of A.', a mount at the gate of hell, 4, 24, 24 n., 225; 5, 15 n.; 24, 58 n. See *Hell* (b).

**Arezva**, *Arezvāk*, Av. *Erezvau*, high-priest, 23, 213; 47, 83–5, 83 n.

**Argāsp**, Av. *Aregat-aspa*, king of the *Khyōns*, defeated by *Vistāsp*, 5, 40, 218; 37, 24 sq. and n., 369, 412, 47, xi, xxx, 68–70, 68 n., 72 sq., 75, 126. See *Aregat-aspa*.

**Arghya**, see *Guests*.

**Arguna**, conversations between *Kṛishna* and A., 8, 3 sq., 40–131, 197 sq., 229 sq., 310–12, 393 sq.; also called *Gudākera*, a great hero in battle, 8, 37–9; *Kṛishna* is A. among the *Pāṇḍavas*, 8, 91; *Kṛishna* shows himself in his divine form to A., 8, 92–9; a mystic name of *Indra*, 12,

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**Arguna Kārtavīrya**, a king, dialogue between him and the Ocean, 8, 293 sq.

**Arhaddatta**, n.p., disciple of *Su-sthita* and *Supratibuddha*, 22, 293.

**Arhaddatta**, n.p., disciple of *Simhagiri Gātsmara*, 22, 293.

**Arhat**, Pali *Arahat*, a holy man, a saint; *Arhats*, saints.

(a) Use of the term A., becoming an A.

(b) Attainments of A.

(c) Worship of A.

(a) USE OF THE TERM A., BECOMING AN A.

Few men become A., 10 (i), 24; are the true *Brāhmanas*, 10 (i), 89–95; the term explained, 10 (ii), x; he who, without being an A., pretends to be an A., is the lowest outcast, 10 (ii), 23; called *Tevigga*, 11, 162; relation between A. and *Bodhisattvas* in the *Saddharma-pundarīka*, 21, xxxvi sq.; epithets of A., 21, 1 sq.; A. and *Bhagavats* of the past, present, and future, 22, 36; title of *Mahāvira*, the founder of *Gaṇism*, 22, 201; 34, 430, 434; 48, 517, 520; disciples of *Buddha* who became A., 10 (ii), 15, 80, 95, 105; 11, 110; when the five *Bhikkhus* were converted, there were six A. in the world, 13, 102; *Buddha's* prophecy about the five hundred A. who are to become future *Buddhas* of the name of *Samanta-prabhāsa*, 21, xxx, 198–204; list of names of A., accompanying *Buddha*, 21, 2 sq.; are never born in low families, 22, 225; the mothers of A. wake up after seeing the fourteen auspicious dreams, 22, 246 sq.; *Buddhist* nuns become *Arhats*, 49 (i), 200.

(b) ATTAINMENTS OF A.

The blessedness of the *Arhat*, 10 (i), 27–30; the *Arhat* cannot commit a serious sin, 10 (i), 70, 71 n.; the *Arhat* knows his former abodes, sees heaven and hell, has reached the end of births, and is perfect, 10 (i), 95; mystical knowledge of A., 11, 209; the six things attained by A., 17, 10–13; 'make known their

Insight' by delivering a discourse in the presence of Buddha, 17, 10-13; compared to middle-sized plants, 21, 126 sq.; go to heaven to see Sakka, 85, 11 sq.; read the thoughts of others, 85, 18, 23; suffer no mental pain, do not carry favour nor bear malice, 85, 69 sq.; cannot be angry or offended, 85, 152 sq.; pure and free from stain, 85, 200; are not afraid of death, 85, 206-10; are without fear, 85, 297-300; the Arhat (called Brāhmana) described, 86, 26-8, 28 n.; suffers bodily pain, but not mental, 86, 75-8; cannot offend against moral law, but against the Rules of the Order, 86, 98-101; every A. knows about emancipation &c., 86, 100; dwell in Nirvāna, 86, 191, 193; the sevenfold wisdom of A., 86, 207 sq., 218, 220, 229, 231 sq., 233; morality of Bhikkhus and A., 86, 221, 221 n.; Bhikkhus and A. of different degrees, officers in the 'city of Righteousness,' 86, 231-9; having conquered all evil, they enter Nirvāna, 49 (1), 177, 179.

(c) WORSHIP OF A.

The foolish man scorns the rule of the A., 10 (1), 46, 46 n.; so long as the Vaggians support the A., so long they will prosper, 11, 4; a true hearer of the Tathāgata is worthy of a dāgaba, 11, 94 sq.; the world would not be bereft of A., if brethren were to live the perfect life, 11, 107 sq., 107 n.; 85, 186-9; an A. not to be addressed by his private name, 19, 173; must always be saluted, 20, 196; are not to be acknowledged as such, if they do not firmly believe in the law of Buddha, 21, 42 sq.; obeisance to the A., &c., the principal benediction, 22, 217; the Bodhisat as an elephant honoured the A., 86, 20-2; miracles at the graves of A., 86, 174-6; the Bhikshu shall associate with A. and other saints, 86, 358, the commandments well proclaimed by the A., 45, 251. *See also* Arhatship, Holy persons, Saints, and Saintship. **Arhatship**, or saintship, the noble eightfold path which ends in, 11, 1x; attained by Sāḷva, Khanna, Sāriputra, 11, 25; 20, 385; 21, 61;

the Bhikkhus who are lamps unto themselves shall reach the very topmost height, i.e. A. or Nirvāna, 11, 39, 39 n.; *and ere long he attained to that supreme goal of the higher life for the sake of which noble youths go out from all and every household gain and comfort to become houseless wanderers:—yea, that supreme goal did he, by himself, and while yet in this visible world, bring himself to the knowledge of, and continue to realize, and to see face to face! And he became conscious that rebirth was at an end, that the higher life had been fulfilled, that all that should be done had been accomplished, and that after this present life there would be no beyond!* 11, 110; 17, 9; 20, 384 sq.; is the uprooting of the upādāna, 11, 148 n.; three qualities required for A., 11, 210 sq. n.; how a Bhikkhu may obtain A., emancipation of heart and of mind, 11, 218; A. and the Ten Fetters, 11, 222; more important than Nirvāna, 11, 243 sq.; the Āsavas, and the theory of A., 11, 293 sq.; the supreme goal, after which there is no rebirth, 17, 9 sq.; Sona attained to A., 17, 10; Dabba realized A., when seven years old, 20, 4 sq.; real A. obtained by Buddha-knowledge, 21, 115; it is an artifice of Buddha that he teaches Nirvāna at the stage of A., 21, 189; the merit of establishing a man in A., 21, 330 sq., 334; stages leading up to A., 21, 330 sq.; 35, 25-9, 25 sq. n., 55 sq.; the seven conditions of A., 85, 52, 58; 86, 137 n.; a layman, who has attained to A., must either die, or become a Bhikkhu, 85, 233; 86, 96-8; discussions about A., 86, xxiii, xxvi sq.; supreme attainment, the only condition of A., 36, 56-8; what is the use of becoming a recluse, if laymen can attain to A., 36, 56-8; the fruits of the various stages of A., 36, 215 sq.; A., 'the jewel of emancipation,' 86, 224 sq.; previous keeping of the vows, a condition of A., 86, 254 sq.; similes showing what qualities a Bhikkhu must have to realize A., 86, 275-373; four paths of A., 86, 338. *See also* Nirvāna.

- Arig**, ancestor of Zoroaster, 47, 140.
- Aris**, see Erekhsha.
- Arish/anemi**, chieftain of the sacrifice, is an autumn month, 48, 107.
- Arish/anemi**, the Arhat, life of, 22, 276-9; was a Gautama, and his skin was black, 45, 112; was to marry, but on seeing the animals doomed to death for the wedding feast, turned monk and became a great saint, 45, 112-15.
- Arithmetic**, young men get a living by learning, 18, 201; with and without the help of fingers, 85, 91 sq., and n.; a means of remembering, 85, 123.
- Artitha**, a Bhikkhu, who holds a sinful doctrine, 17, 377-82.
- Ariyas**, 'the elect,' 'the noble,' 10 (ii), x; their knowledge, 10 (i), 9, 9 n.; the law as preached by the A., 10 (i), 23; the rule of the A., 10 (i), 46, 46 n.; the sight of the A. is good, to live with them is happiness, 10 (i), 55; the heavenly world of the A., 10 (i), 60; a man is called Ariya, who has pity on all living creatures, 10 (i), 66, 66 n.; defined by Buddha as one who is not reborn, 10 (ii), 92. *See also* Ārya.
- Arka**, is the sun, 8, 219 sq., 346, 346 n.; 48, 349; a name of the Self, 15, 311; mystery of A., the flame, the sacred fire, fire-altar, 48, 334-6, 342, 346-9, 398 sq., 402, 404; 44, xviii.
- Arka**, a plant, *Calotropis gigantea*, its mystery, 48, 157 sq., 166, 334-6, 342, 346-9.
- Arkanānas Ātreya**, n. of a priest, 82, 359.
- Arkya**, 'what relates to the Arka,' is the fire (Agni), 48, 342 sq., 402; 44, 172.
- Ārmaiti Spēsta**, invoked against the Drug, 4, 101, 230; invoked against the demons, 4, 241; mother of Ashi Vanguhi, 28, 274.
- Ārmat** (Av. Ārmaiti), opposed by Tārōkmat (Av. Tarōmaiti), 87, 263 sq., 263 n.
- Arrogance**, deluded by ignorance sacrificers indulge in, 8, 116; abandoned by lovers of *Kṛishna*, 8, 128; is the cause of ruin, 41, 1; 44, 22. *See also* Pride.
- Arrow**, one a.'s range is as much as Pragâpati crosswise, 41, 25; three a. handed to the king at the Râgasûya, 41, 88; a. means strength, 41, 236, in parables and similes, 35, 159; 86, 169; 45, 362.
- Arshan**, n. of a king of Iran, 28, 222, 222 n., 303.
- Ārsheya-brâhmana**, t.w., quoted, 88, 421.
- Arshisang**, the rich in wealth, Av. ashis vanguhi, 5, 86, 86 n., 403, 405. *See* Ard, and Ashi Vanguhi.
- Ārshfishenas**, make five Avadâna cuttings, 12, 192 n.
- Arshya**, n.p., 28, 209.
- Ārtât**, n.d., Truth, who makes the world grow, worshipped, 28, 6, 9 sq., 11, 15, 17, 19, 36, 38, 40, 164, 166, 168, 178, 184; the unholy priest displeases A., 28, 156; Ārtât Yast devoted to A. and Hvareno, 28, 283-5; who advances the settlements, worshipped, 31, 198, 205, 209 sq., 215, 220, 224, 256, 345, 388. *See also* Ārtâd.
- Ārti**, the Ascendancy of A. praised, 31, 306.
- Ārsvant**, n.p., 28, 210.
- Ārtabhâga**, *see* Gâratkârava Ā.
- Ārtabhâgiputra**, n.p., 15, 225.
- Ārtakhshatar**, or *Ardashir Pâpakân*, a king of Iran, son of Pâpak, summoned Tôsar (Tansar) to expound the Avesta, 4, xxxvii sq., xli-xlvi, xlviii, lv; 87, 414; called Vohûman, the same as Artaxerxes, 5, 137 sq., 150 n., 151, 198 sq., 198 n.; restored the monarchy of Iran, 87, xxxi; founder of the Sâsânian dynasty, 47, xii, 85, 85 n.; an organizer of religion, 47, 127, 127 n.
- Arteries**, or veins, Sk. *Nâdis*; connexion between the a. of the heart and the rays of the sun, 1, 132-4; 15, 328 sq.; 88, 143 sq., 378 sq.; in deep dreamless sleep, the soul enters into the a. of the heart, 1, 133; 15, 167; 84, 191; 88, 141-6; there are 101 a. of the heart, one of them penetrating the crown of the head, 1, 134; 15, 23, 277, 320 sq.; 88, 378; called Hita, 15,

- 159 sq., 167; by means of them the soul departs from the body, 34, lxxix, lxxxii; the junction of the a. and rays is the way of the departing soul, 38, 382.
- Artha**, 'Wealth' (personified), worshipped at the *Tarpana*, 80, 244.
- Arthasāstra**, Sk., knowledge of *Sūtras* and women, 2, xxxii, 171, 171 n.
- Arthavādas**, Sk., 'glorifying passages' in Scripture, as means of knowledge, 34, lxxv, 198, 217-22, 225 n., 304, 318, 318 n., 348, 355; 88, 212 n., 213 n., 227, 235, 246, 246 n., 251, 254 sq., 261, 264, 286, 290, 299 n., 310-12, 418 sq.
- Artisan**, an ascetic should not live by the occupation of an a., 8, 208, 365. *See* Professions, and Society (four classes of).
- Arta**; dancers, singers, bards disreputable, 25, 104 sq., 317, 381, 443; bards may speak to married women, 25, 316; sin of dancing and singing, 25, 443; music and other a. despised, 39, 139 sq., 269, 278-80, 286, 292 sq., 328 sq., 328 n., 342; seventy-two a., 45, 108. *See* Actors, and Music.
- Ārūm**, Zoroastrianism spread to, 24, 171, 171 n.
- Ārūmans**, n. of a people, 24, 52, 52 n.; termed untruthful, 24, 172, 172 n.
- Aruna Aupavasi**, grandfather of *Svetaketu* *Āruneya*, 12, xli; his teaching, 12, 313, 452; 26, 249 n.; 48, 393 sq.; teacher of *Uddālaka*, 15, 226.
- Arundhati**, or *Akshamālā*, wife of *Vasishtha*, 25, 331 n.; 30, 244.
- Arundhati**, a plant, protects cattle, 42, 144, 490 sq.
- Āruneya**, *see* *Svetaketu* *Ā*.
- Āruni**, *see* *Uddālaka* *Ā*.
- Arūnis**, meditate on the heart as *Brahman*, 1, 206.
- Arunmukhas**, *Indra* delivered the A., the devotees, to the wolves, 1, 293.
- Ārūpachātu**, *see* Heaven (b).
- Arusha**, n. of a solar deity, the morning sun, 82, 20-3.
- Arvāvasu**, a *Hotṛ* of the gods, 12, 137, 137 n.
- Ārya**, title prefixed to the names of *Sthaviras*, 22, 286-94; *Sūdra* and *Ā*. created, ruled by day and night, 48, 74 sq.; *Sūdra* woman the *Ā*'s mistress, 44, 326; the gods have engendered *Agni*, to be a light for the *Ā*., 46, 49. *See* *Ārya*.
- Āryadatta**, *see* *Datta*.
- Āryag**, n p, 47, 140
- Āryagayanti Sākhā**, founded by *Gayanta*, 22, 288; founded by *Ārya Ratha*, 22, 293.
- Āryaghosha**, a *Ganadhara* of *Pārśva*, 22, 274
- Āryaketaka Kula**, of the *Kārana Gana*, 22, 292.
- Āryakuberā Sākhā**, founded by *Ārya Kubera*, 22, 293.
- Āryaman**.
- (a) A. in mythology  
(b) Worship of A.
- (a) A. IN MYTHOLOGY.
- 'A.'s road, 'the path of the deceased', 2, 158; 41, 59, 122; chief among the manes, 8, 89; *Pūrve Phalgunī* (constellation) assigned to A., 12, 285 n.; gives the bride to the husband, 28, 282; 30, 189; finds out the infamous enemies, 32, 273, 278; *Maruts* compared with A., *Mitra* and *Varuna*, 32, 326, 330; the grandfather of the plant *silāñj*, 42, 20; *Varuna*, *Mitra*, A. kindle *Agni*, 46, 31; A., *Mitra*, and *Varuna* fill the cloud, 46, 103; is glorious through *Agni*, 46, 148; *Agni* is A., the lord of beings, 46, 186; *Agni* invoked to bring A. to the sacrifice, 46, 316; *Agni* announces man's sins to A.; 46, 325; *Agni* is A. when bearing the secret name of the maidens, 46, 371.
- (b) WORSHIP OF A.
- Prayer to *Mitra*, A., and *Varuna*, sons of *Aditi*, 12, 356; invoked in an *Upanishad*, 15, 45, 53; worshipped at marriage, 20, 44, 168 sq., 282; 30, 45; invoked in the prayer at the initiation, 28, 64; invoked with the *Maruts*, 32, 386; invited to the *Soma*, 32, 408; invoked at sacrifices, 41, 38, 83; 46, 13, 38; invoked in charms to obtain a husband, 42, 94 sq., 323, 491; invoked in a charm for easy parturition, 42, 99, 243; invoked to remove evil

bodily marks from a woman, 42, 109; invoked in a cattle charm, 42, 143; invoked with other gods, 42, 160; 44, 325.

**Āryamaṇa**, a demon harassing children, 80, 211.

**Āryan**, the glory of the A. regions, 4, 223, 223 n.; Anāryan, i.e. hostile countries, 4, 347; *Hvarenō*, or the glory of the A., worshipped, 28, 7, 7 n., 11, 15, 18, 283-5, 358; the A. clans, longing for the gods, praise Agni, 46, 100, 119; Āryans and Dasyus, the pious and impious, the two kinds of men, 46, 182, 183. See also Āryas.

**Āryanāgilā Sākhā**, founded by Nāgila, 22, 288; founded by Vagrasena, 22, 293.

**Āryans**, see Āryas, and Caste (*d, f*).

**Āryapadmā Sākhā**, founded by Ārya Padma, 22, 293.

**Āryapadmilā Sākhā**, founded by Padmīla, 22, 288.

**Āryarūshipālītā Sākhā**, founded by Ārya Rūshipālita, 22, 293.

**Āryas**, designation of Āryāvarta, 'the country of the Ā.', 14, 2-4, 147 sq.; countries which it is sinful to visit for Ā., 14, 148; a righteous man shall dwell in a village where Ā. form the majority, 14, 243 sq.; *Mlêkḥkas* do not understand the language of Ā., 45, 241; some men born as Ā., some as non-Ā., 45, 339. See Āryas, Ārya, Āryan, Caste (*d, f*).

**Āryasenikā Sākhā**, founded by Ārya Senika, 22, 293.

**Āryatāpasī Sākhā**, founded by Tāpasa, 22, 288, 293.

**Āryavagrā Sākhā**, founded by Ārya Vagra, 22, 293.

**Āryāvalokiteśvara**, instructs Sāriputra in the *Pragñāpāramitā*, 49 (11), 147-9, 153 sq.

**Āryāvarta**, n. of India, defined, 14, 2-4. See Geography (of India)

**Āśūr**, slain by Gāyōmarḍ, 24, 58.

**Ārā**, 'Region', offerings to, 80, 113 sq.; 42, 486.

**Asabana**, Kara A., and Vara A., Turanians, 28, 71, 71 n.

**Asabani**, wife of Pourudhākhsti, 28, 225.

**Asamaratha**, is a rainy month, 48, 106.

**Asām-i Yamāhust**, chief in the River Nāivtāk, 5, 118, 118 n.; 18, 256 n.

**Āsamvrita**, see Hell (*a*).

**Āsandīvat**, Ganamegaya m., 44, 396.

**Āsanḥvanvani**, n.p., 28, 203.

**Asani**, offering to A. at the Sūlagava, 29, 352; at rites relating to agriculture, 80, 113 sq.; = the lightning, 41, 160; n. of Rudra (Agni), 41, 160.

**Āśapati**, 'Lord of the regions', offerings to, 42, 486.

**Asat**, Sk., t.t., that which is not, *ṛd muḥ* *ḥv*, non-being, non-entity, non-existent; in the beginning there was A. only, 1, 54, 93; the origin &c. of the world cannot proceed from it, 34, 17 sq.; not absolute non-existence, 84, 266-8; denotes 'Being' previous to the differentiation of names and forms, 84, 267; denotes another quality only, 84, 332-4; compared with 'the son of a barren woman', 84, 338 sq.; the cause of the world, 84, 341; entity does not spring from it, 84, 415-18; Brahman cannot spring from it, 88, 20; arose from the earth, 42, 71, 398.

**Asat Pāṃsava**, deity of the place where they throw the ashes from the sacred fires, 12, 338 sq.

**Āsava** (Pali) or Āsrava (Sk.), the Āsavas, Buddhist t.t., imperfections of the mind, bad influences, 10 (1), 13 sq. n., 25 sq. n.; 11, 293-5; 20, 263, 263 n.; the four streams of sensuality, individuality, delusion, and ignorance, 11, 97 n., 218, 218 n.; 85, 274, 274 n.; Buddha teaches the destruction of Ā., 11, 296-307; the Ginas have reached extinction of Ā., 18, 91; the five Bhikkhus were released from the Ā., 18, 102; a man becomes a Samāra by the destruction of the Ā., 85, 251 sq.; twenty-five qualities preventing the destruction of the Ā., 86, 141-3. See Āsravas.

**Asceticism**, badly-practised, leads to hell, 10 (1), 75; Buddha's attitude towards a., 10 (ii), xv n., 67; 11, 146 sq.; 18, 92-4; 17, 111, 113 sq.; 19, 74-6, 79, 143-5, 174 sq., 235, 260 sq.; 86, 60-2; 49 (1), 72-4, 132-4, 174; different kinds of a.,

19, 72-4, 80; 49 (i), 71 sq.; Devadatta causes a schism in the Samgha by demanding stricter rules of a. which Buddha rejects, 20, 252 sq.; never extolled in the Saddharma-pundarika, 21, xxxvii; pārvirāgya, the state of the wandering mendicant, enjoined by sacred law, 34, lxxv, 88, 295-303, enjoined by the side of learning and childlike state, 34, lxxvi; 88, 322-7. *See also* Ascetics, and Austerity.

**Ascetics** (Sannyāsins, Bhikshus, Pārvirāgakas, Munis, wandering mendicants).

(a) Rules for a

(b) Laws concerning a.

(c) Different kinds of a.

(d) Life and state of a.

(a) RULES FOR A.

Rules for Sannyāsins or a., 2, 153 sq., 193 sq.; 7, 279-91; 8, 212, 362-8; 14, 46-9, 259 sq., 279-84; 25, 205-16; he who has no aversion and no desire is an ascetic, 8, 63; must not earn anything, 8, 363; eight observances of a., 8, 364; the outward signs of a. do not purify a mortal who has not overcome desires, 10 (i), 38 sq.; (ii), 41 sq.; the Paribbāgakas of different sects had assemblies on the 14th, 15th, and 8th day of each half-month, 18, 239 sq.; the a. of different sects retire in the rainy season, in order not to destroy life, 18, 298; an ascetic who rejects meat at sacrifices or funeral meals goes to hell, 14, 54; an ascetic who slides back into civil life cannot reach heaven, 14, 237, 237 n.; hermits may become a., 14, 273 sq.; ceremonies on entering the order of a., 14, 273-9; before becoming an a., a man must first perform the duties of the other āramas, 15, 300; he who does not touch the objects of the senses is an a., 15, 315; garments of bark, phalaka cloth, hair, skins, feathers worn by a., 17, 246 sq.; meditations of a., 25, lxix, 209-13, 211 n.; receive food at Srāddhas, 25, 120; food fit for a., 25, 177; not to follow worldly pursuits, 25, 208, 208 n.; three staves worn by a., 25, 395, 485, 485 n.;

meditation only is prescribed for a., not action, 34, lxxv; 88, 295-303, 306; a. who have broken their vows of chastity, 34, lxxvi; 88, 317-20; 'uniship enjoined for a. as a means of knowledge, 88, 322-4; the a. is to live not manifesting himself, 88, 325-7.

(b) LAWS CONCERNING A.

Food of those who have become a. without the rules of the law, forbidden, 2, 69; law regarding female a., 7, xxiv, 135; 25, 317, 317 n.; offence of entertaining a. at sacrifices, 7, 34; exempt from fine or toll, 7, 36; 49 (i), 170; debts of a. to be discharged by sons or grandsons, 7, 45; an apostate from asceticism becomes the king's slave, 7, 37; 88, 135 n., 136 sq.; cannot be witnesses, 7, 48; alms to be given to a., 7, 192-4; 25, 92, 92 n.; 29, 320; must not be offended, 25, 154; eldest brother deprived of his share in estate by becoming an a., 25, 376 n.; 88, 195; sexual intercourse with female a., a kind of incest, 88, xvii, 170; 180 n.; ordeals should not be administered to a., 88, 101, 260; when the husband has become an ascetic, the wife may marry another man, 88, 185; punishment for a. who violate the duties of their order, 88, 265; judicial proceedings for a., 88, 281.

(c) DIFFERENT KINDS OF A.

Naked a., 2, 154; 10 (i), 38 sq. n.; 11, 126 sq.; 17, 217 sq., 220, 245 sq.; 88, 308 sq. n.; some a. go with matted hair and skins, others are clean-shaven and without covering, 8, 375; discontented are some pabbagitas, 10 (ii), 7; different kinds of a., 18, 41 n.; Garilas, Brahmanical a. wearing matted hair, 18, 118-35, 118 n., 136, 141, 190 sq.; 17, 130, 132, 134 n.; Sramanas and Tāpasas, 15, 169; four kinds of a., 15, 266 sq. n.; false a. condemned, 15, 341; a. who live on the remains of offered food, 17, 71; a. who live like deer, 19, 72 sq.; 49 (i), 70, 70 n., 72; certain a. wear nothing except what they can procure from dust heaps or cemeteries, 20, 89; the vows of Brahmanical, Buddhist, and

Gaina a. compared, 22, xxii-xxiii; backsliding and apostate a., 22, 58-60; some a. subsist by glean- ing ears of corn, 25, 93; Gaina a. die by voluntary starvation, 25, 204 n.; orders of a., 25, 210, Ardraka and the Hastitāpasa (a. who kill one elephant a year and live on it to spare the life of other animals), 45, 418 sq.

(d) LIFE AND STATE OF A.

A reach the world of Brahman, 1, 144; 8, 66; 15, 301; Lakshmi resides in a., 7, 299; their entire freedom from worldliness, 8, 159, 159 n.; dialogue between an Adh- varyu and an a., 8, 289-93; true a., 10 (i), 39, 50; are the true Brāh- manas, 10 (i), 90 sq.; Buddha an ascetic, 10 (ii), xv; old a., and the young Samana Gotama, 10 (ii), 87; when Brāhmanas know the Self, and have risen above the desire of sons, wealth, and new worlds, they wander about as men- dicants, 15, 129, 179 sq.; the noble life of the religious mendicant, 22, 22 sq.; parents lament when their sons wish to become a., 22, 54 sq.; a. and Brāhmanas, 38, 27; not afflicted by pain, 38, 64; the state of being grounded in Brahman be- longs to a., 38, 300-3; enjoy immor- tality, 38, 301; childlike state, which is enjoined for a., means absence of strong sensual passions, absence of guile, pride, and the like, 38, 325-7; Buddha (Gautama) meets with an ascetic, 49 (i), 51 sq. See also Asceticism, Āramas, Austerity, Bhikkhus, Gaina monks, Holy persons, Meditation, Monks, Muni, Nigambas, Pabbaggā, Paribbagakas, Pārivrāgakas, Samanas, Sannyāsins, and Sramanas.

Asha, Zd., Righteous Order (com- pare Sk. Rta).

(a) More or less personified

(b) Worshipped as a divine being

(c) Asha Vahista, one of the Amesha-spentas.

(d) Worship of Asha Vahista.

(a) MORE OR LESS PERSONIFIED.

A. and Vohu-manō, 4, 191; waxes by pious acts, 4, 285; obtains all things, 4, 294 n., 295; he who gives to the ungodly harms A., 4, 297;

Righteous Order of Ahura-Mazda, 31, xxi; colloquy between A., Ahura, and the Soul of the Kine, 31, 3-11; Ahura, the Creator of A., 31, 37, 44; Grehma opposed to A., 31, 55, 63 sq.; in order to main- tain A., welfare of soul and body is sought for, 31, 94, 98; the realm of Ahura furthered in A., 31, 109, 116; where Piety and A. join hand in hand, 31, 143; Ahura-Mazda, the father of A., 31, 146, 148; prayer for A., 31, 185; Haoma, the springs of A., 31, 240; Ahura-Mazda ap- proached by the kinship of A., 31, 252; the glorious works of A., in which the souls of the dead find delight, 31, 256; Ahura approached with his Righteousness, 31, 285; Ashi Vanguhi closely knit with A., 31, 296 sq.; may A. conquer the Demon of the Lie, 31, 311; Āra- maiti, whose are the laws of A., 31, 361.

(b) WORSHIPPED AS A DIVINE BEING.

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(c) ASHA VAHISTA, ONE OF THE AMESHASPENTAS.

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**Asuras or Demons.**

- (a) Their nature, character, and abodes.
- (b) Stories about the A.
- (c) Gods and A.
- (d) Worship of A.

(a) **THEIR NATURE, CHARACTER, AND ABODES.**

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**Aūharmazd**, or Ormazd, the supreme god of Parsi religion, Phl., the same as Zd. Ahura-Mazda.

(a) A. as the supreme God and Creator.

(b) A. in mythology.

(c) A. and Zoroaster.

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(e) Worship of A.

(a) **A. AS THE SUPREME GOD AND CREATOR.**

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(c) A. AND ZOROASTER.

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(d) A. AND MORALITY.

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(e) WORSHIP OF A.

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- Aupaganghani**, or Aupagandhani, n. of a teacher, quoted by Baudhâyana as opposed to the practice of Niyoga, 2, xx, 132 n.; 14, xl, 229, 229 n.; in a list of teachers, 15, 119, 186 n., 187.
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- Aupanishadas**, or Vedântins, de-
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- Aurnavâbha**, n. of teachers, 15, 186 n.
- Aurva**, miraculously born from the thigh, 19, 2; 49 (i), 6.
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- Aûrva-dâsp**, or Khrîtâsp, father of Dahâk, 18, 228, 228 n.
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- Aûrvakhsh**, n.p., 5, 137, 137 n.
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- Aurvaseya**, i.e. Agastya, q.v.
- Aûrvataô-nar**, son of Zoroaster, 5, 142, 142 n.
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- Aûshêdar**, or Hûshêdar (Ukshyad-ereta in the Avesta), son of Zaratûst, the future apostle, his coming, 5, lii, lv sq., lviii sq., 144, 355; 18, 13, 13 n., 170; 87, xxxii, 33, 33 n., 285; 47, xii, 15 sq., 15 n., 94, 101, 105-7, 156; his millennium, 5, lii sq., 219 n., 220, 220 n., 228 n., 230-3, 230 sq. n.; 24, 15, 15 n.; 47, xxxi, xxxiv-xxxviii, 107-12, 125, 127; when he comes, the river Nâhvîak will flow suitable for horses, 5, 85, 85 n., his miraculous birth, 5, 231 n., 233 n.; is liturgical, 18, 91, 91 n.; a producer of the renovation, 87, 437.
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- Bhedābheda**, t.t., relation of being neither absolutely different nor absolutely non-different, of the soul to Brahman, 84, xix, 277 n; 48, 42 sq, 134 sq., 189-93, 195, 518.
- Bheshaga**, or 'medicine', a work of the *Ātharvavikās*, 44, 365 n.
- Bhikkhunīs**, or Buddhist nuns, obtained salvation, 11, 25 sq.; a *Bhikkhu* shall not have his robe washed, or dyed, or beaten, or given him by a Bh. who is not related to him, 13, 20, nor shall he get his goat's wool (for his rug or mat) attended to by her, 18, 26; offences committed by *Bhikkhus* in their relation to the Bh., 18, 35-7, 56; 20, 335 sq; a novice who has sexual intercourse with Bh. should be expelled, 18, 214 sq.; boundaries of the *Bhikkhunī-saṃghas*, 18, 256 n.; must not be present at the *Pātimokkha* recitation of *Bhikkhus*, 18, 295 sq.; *Bhikkhus* may visit sick Bh. even in *vassa*, 18, 308; rules about disciplinary proceedings against Bh., 18, 308 sq.; 20, 324, 332-4, 358 sq., 365 sq.; *Pavāraṇā* should not be held in an assembly of *Bhikkhus* before Bh., 18, 337; rules about the robes of Bh., 17, 212 sq. n.; 20, 340 sq., 343, bathe together with courtesans in the river *Akṛavati*, 17, 222 sq; dresses for Bh. to bathe in, 17, 222 sq; on division of robes between the *Samghas* of *Bhikkhus* and Bh., 17, 253 sq., present at a *Samgha* of *Bhikkhus*, 17, 269; cannot raise a protest in a *Samgha* of *Bhikkhus*, 17, 271; their dependence on the *Bhikkhu-saṃgha*, 17, 318; 20, 322-6; the office of giving exhortation to the Bh., 17, 338, 340, 372; superintend new buildings, 17, 359 n.; disputes of

Bh. and Bhikkhus, 20, 34; are not to be saluted by Bhikkhus, 20, 195, 328; cannot create a schism, 20, 266; 85, 163; a Bh. cannot make one of the requisite number to cause a schism, 20, 266; on the duties of Bh., 20, 320-69; cut off their hair and put on orange-coloured robes, 20, 321; eight chief rules for the conduct of Bh. towards Bhikkhus, 20, 322-5; receive exhortation from Bhikkhus, but cannot exhort Bhikkhus, 20, 323, 324; rules about the Pātimokkha ceremony for Bh., 20, 330 sq., rules about confession for Bh., 20, 331 sq.; may be taught the Vinaya by Bhikkhus, 20, 334; misbehaviour of Bhikkhus towards Bh. punished by their not having to be saluted by the Bhikkhuni-saṃgha, 20, 335 sq.; rules about the exhortation for Bh., 20, 336-40, not allowed back-scratchers, ointments, making tattoo marks, and similar things, 20, 341-3; the Bhikkhuni-saṃgha inherits from Bh., 20, 343 sq., occupations forbidden to Bh., 20, 343; rules of conduct for Bh. towards Bhikkhus, 20, 344 sq.; a Bh. carrying away a foetus in her bowl, 20, 345 sq.; food stored up allowed to be handed over to the Bh. by the Bhikkhus, 20, 346 sq.; rules for Bh. in their courses, 20, 347 sq.; rules about the upasampadā ordination of Bh., 20, 349-55; appointment of instructors to Bh. to be made by a formal act of the Bhikkhuni-saṃgha, 20, 352, rules for Bh. at meals, 20, 355 sq.; rules for Bh. about holding the Pavāraṇā, 20, 356-8; cannot perform any official acts towards a Bhikkhu, but a Bhikkhu can do so towards a Bh., 20, 358 sq.; vehicles allowed to them, 20, 359 sq.; not allowed to adopt the forest life, 20, 362 sq.; dwellings for Bh., 20, 363 sq.; rules for Bh. with child who are unconscious of the fact of their conception, 20, 364 sq.; companion appointed for a Bh. under Mānatta penance, 20, 365 sq.; who have thrown off the robes, or joined a sect of Tīthiyas, cannot be

received into the Order again, 20, 366, rules for Bh. about bathing, 20, 367-9; will become preachers of the law, Bodhisattvas, and attain perfect enlightenment, 21, xxx, 256-8; a Bodhisattva must shun Bh. who are fond of banter and chatter, 21, 265; Bh. in the classical dramas, 88, xvii; mentioned before Bhikkhus, 86, 3; he who has outraged a Bh. cannot be converted, 86, 78 n., 177; the first Bh., 49 (i), 192. *See also* Bhikkhus (c), and Woman (e)

**Bhikkhus**, 01 Buddhist monks (Pali bhikkhu = Sk. bhikṣu, a mendicant)

- (a) Advantages of monastic life, exalted position of Bh., duties towards them.
- (b) Moral precepts for Bh.
- (c) The Bh. as members of the Order (Saṃgha)
- (d) Daily life of Bh (costume, food, medicine, dwelling, utensils, &c.)
- (e) Buddha and the Bh.

**(a) ADVANTAGES OF MONASTIC LIFE, EXALTED POSITION OF BH., DUTIES TOWARDS THEM.**

The wise man should follow the bright state of the Bh., 10 (i), 25 sq., 25 n.; *the Bhikkhu, full of delight, who is calm in the doctrine of Buddha will reach the quiet place (Nirvāṇa), cessation of natural desires, and happiness. He who, even as a young Bhikkhu, applies himself to the doctrine of Buddha, brightens up this world, like the moon when free from clouds*, 10 (i), 88; the true Brāhmaṇa (Arhat) keeps aloof both from laymen and from Bh., 10 (i), 92; the life of the Bh. praised, as compared with family life, 10 (ii), 6-11, 33-6, 65; 11, 187 sq.; gifts of food, drink, garments to be made to them, 10 (ii), 66, 79, 81-4; 85, 41, 49; characteristics of Bh., worthy of offerings, 10 (ii), 82-4; are independent, 10 (ii), 154-6; the Bh. is a great man; he has overcome desire in this world, 10 (ii), 191 sq.; how to translate the word Bhikkhu, 11, 5 n.; a union between a Bh. and Brahmā is possible, 11, 202 sq.; Buddhist Bh. and Sannyāsins the same, 15, 11 sq.; invited to Śrāddhas, 29, 106 n.; their position in the classical dramas, 88, xvii; if laymen



can attain to Nirvāṇa, what is the use of becoming a Bh. ? 85, 31 ; 86, 250-61 ; possessed of the power of Iddhi, 85, 126, 129 sq ; why Bh. must be revered even by converted laymen, 85, 229-33 ; their exalted position, 85, 267 ; evil deeds cannot be kept secret from Bh., 85, 295 ; Bhikkhus who are free from evil Karma can become Arhats in a moment, others have to trouble themselves about recitations, buildings, and gifts, 86, 92-6 ; worshipped by Nāgas, Yakshas, men, and Māras, 86, 120, ten individuals worthy of becoming Bh, 86, 253 ; a worthy Bh. is like a king, 86, 265-7 ; bow to no one, 86, 338 sq, 339 n. ; those who feed two thousand Bh. acquire great merit, and become gods, 45, 415 sq.

(b) MORAL PRECEPTS FOR BH

A Bh. who delights in earnestness is close upon Nirvāṇa, 10 (i), 10 sq. ; are to strive after separation from the world, 10 (i), 22 ; fools wish for precedence among the Bh, 10 (i), 22 ; Buddha's description of a true Bh., 10 (i), 39, (ii), 88 ; must not be envious, 10 (i), 62, 62 n., 85 sq ; not he who only begs, but he who adopts the whole law, is a Bh., 10 (i), 65 ; not by outward signs can the Bh. attain the extinction of desires, 10 (i), 66, 74 ; moral precepts for the Bh., 10 (i), 85-8 ; (ii), 174-7, 180-3, 191 ; 11, 187-200 ; 19, 296-305 ; 86, 59 ; the Bh. who discards all passions compared to a snake that casts his skin, 10 (ii), 1-3 ; admonished to be pure and live together with the pure, 10 (ii), 46 sq. ; the right path for Bh. explained by Buddha, 10 (ii), 60-2, 64 sq. ; the Bh. undergoes no censure, for he is calm and independent, having shaken off the dogmas of philosophy, 10 (ii), 148-50 ; the Muni, though near Nibbāna, should not think himself the best, 10 (ii), 157 ; should keep aloof from philosophical disputes, 10 (ii), 159, 161 sq., 167 ; how they cross the stream of birth and old age, 10 (ii), 191-5 ; conditions under which the Bh. will prosper, 11, 6-11 ; should be mind-

ful and thoughtful, 11, 28 sq ; *be ye lamps unto yourselves. Be ye a refuge to yourselves. Betake yourselves to no external refuge. Hold fast to the truth as a lamp. Hold fast as a refuge to the truth. Look not for refuge to any one besides yourselves*, 11, 38 ; by leading a life of uprightness, by quietude of heart, contemplation, spiritual insight, and solitude, Bh. obtain what they desire, 11, 210-18 ; want of concord with the Bh., spiritual barrenness, 11, 224 sq, 229 ; Buddha rebukes quarrelsome Bh., 17, 291-306 ; an example of Bh living in love and concord, 17, 309-12 ; shall not commit suicide, 85, 273-5 ; twenty-eight good qualities in the vows of Bh., 86, 251 sq. ; eighteen good qualities of those who carry out the vows of Bh., 86, 252 sq ; the thirteen extra vows of Bh., 86, 268, 268 sq. n. ; are unmoved either by ill-will or love, 86, 309.

(c) THE BH. AS MEMBERS OF THE ORDER (SAMGHA).

Rules about the reception into the order of Bh, 10 (ii), 94 sq. ; 11, 109 sq ; how Bh. are to address each other, 11, 112 ; rules for Bh in the Sangha, *vols.* 18, 17, 20 ; their relations to the Bhikkhus, 18, 20, 26, 35-7, 56, 308, 337 ; 17, 253 sq., 269, 271 ; 20, 34, 195, 322-6, 328, 334-6, 344-7, 358 sq. ; 86, 3 ; how they must not behave towards one another, 18, 33 sq., 44, 46, 50-2 ; must not give food to ascetics of other sects, 18, 40 sq ; on Bh. going to the army, 18, 43 ; a Bh. must not conceal a serious offence of another Bh, 18, 46 ; procedure against Bh. who bring false accusations against Buddha, 18, 47-9 ; instruction in good manners for Bh. in their intercourse with the laity, 18, 59-67 ; different forms of ordination of Bh., 18, 73 sq n. ; the four Interdictions for Bh., 18, 234-6 ; temporary expulsion of Bh. for refusal to see or to atone for an offence, 18, 236-8 ; how to maintain peace among the Bh., 18, 263-5 ; regulations about reproving a Bh. for an offence, 18, 264 sq. ; cases of Bh. risking a

schism, 18, 289 sq.;—*disciplinary proceedings against Bh.* guilty of or suspected of an offence, 18, 14, 340-9, 351 sq., 354 sq.; 17, 276-84, 329-439, 395 n.; the Tagganiya-Kamma or Act of Rebuke, 17, 329-42; the Nissaya-Kamma or Act of Subordination, 17, 343-6; the Pabbāganiya-Kamma or Act of Banishment, 17, 347-58; the Paṭi-sāraṇiya-Kamma or Act of Reconciliation, 17, 359-69; Ukkhepaniya-Kammas or Acts of Suspension for not acknowledging, and for not atoning for, an offence, 17, 370-6; for not renouncing a sinful doctrine, 17, 377-83; rules for Bh. placed on probation, 17, 384-93; thrown back to the commencement of probation, 17, 393 sq., 404 sq., 406 sq., 420 sq., 428;—contempt for Bh. who have entered the Order in their old age, 17, 140 n.; qualifications for Bh. to be appointed to an official post, 17, 200, 201; 20, 25, 25 n., 202; disqualifications of Bh., 17, 248-51; lawful and unlawful restoration of an expelled Bh., 17, 273, 283 sq., 291, 319 sq.; expulsion of an erudite Bh. should be avoided for fear of bringing about a schism, 17, 285-9; superintend the erecting of buildings for the Saṃgha, 17, 359, 359 n.; 20, 189-91, 215 sq., different classes or grades of Bh., 20, 6 sq., 193; no official act is to be carried out against Bh. who have not confessed themselves guilty, 20, 22-4; description of a Bh. qualified to be chosen on a jury, and entitled to warn another Bh., 20, 50 sq., 315-17; proceedings against obstinate Bh., 20, 57-61, 259 sq.; salutation and apportionment of the best seat, water, and food shall be according to seniority, 20, 191-9, 206 sq.; Bh. who are not to be saluted, 20, 195 sq.; the Sattarasa-vaggiya Bh. turned out of a Vihāra by the Kābhagga Bh., 20, 200 sq.; rules of conduct for incoming Bh., 20, 272-80; duties of Bh. towards one another, 20, 272-98; rules of conduct for resident Bh. towards incoming Bh., 20, 280-2; rules of conduct for Bh. about to leave the

Vihāra, 20, 282-4; rules of conduct for Bh. in their lodging-places, in the bath-rooms, in the privies, 20, 294-8; rules about one Bh. warning another in respect of any sin he has committed, 20, 315-19, how conscientiously they make general use of everything given to them, 20, 383 sq.; initiation of Bh., 29, 58 sq. n.; only a Bh. under no disability, can create a schism, 85, 163; recitation of Scriptures, looking after buildings, and seeing to gifts, enjoined for Bh., 86, 92-6; punishments of those who, being unworthy, take the vows, 86, 261-4 *See also* Ordination and Saṃgha.

(d) DAILY LIFE OF BH. (COSTUME, FOOD, MEDICINE, DWELLING, UTENSILS, &c.).

Have their hair and beard cut off, and put on yellow robes, 10 (i), 5 sq. and n.; (ii), 10; 11, 187 sq.; 18, 110, 115, 132 sq., 187, 209, 216; 17, 5 sq., 32; 85, 18 sq., 30, 231 sq.; 86, 20 sq.; contempt for dress impressed on Bh., 11, xlv; costume of Bh., 11, 101 n.; rules regarding the robes of the Bh., 18, 18-24, 28-30, 36, 45, 54 sq., 59 sq., 151-8, 160, 162, 164, 254-7; 17, 35, 39 sq., 193-240, 245-55, 386; 20, 73, 90-8, 142-6, 253; should wear robes made of rags taken from a dust-heap, 18, 173, called *Mundaka* or 'shavelings,' 15, xxvii; rules for their foot-clothing, 17, 13-24, 31, 34 sq., 39; the distribution of robes of Bh. at the *Kāshina* ceremony, 17, 146-70 and n., 203 sq., 234-40, 248-55;—rules about food allowed to Bh., 18, 37-40; 17, 67-97, 117 sq., 128 sq., 130-3, 138 sq., 143-5, 220-5; rules concerning invitations to meals, 18, 41-3, 56 sq.; rules about begging and eating meals, 18, 62-5, 73-5; 20, 135, 153 sq., 250 sq., 253; how Bh. should behave when going on their rounds and in the dining-halls, 18, 151-4; 20, 289-92; are to live on morsels of food given in alms, 18, 173; one Bh. alone is not to pass through a town begging, 19, 194 n.; rules about their alms-bowls, 20, 81-90; rules of conduct for Bh. at meals, 20, 284-9; laxer

rules of the Vaggian Bhikkhus about eating, discussed at the council of Vesālī, 20, 386, 397 sqq., 409-12;—decomposing urine is the medicine allowed to Bh., 18, 174; sick Bh. may be visited by other Bh. even during vassa, 18, 305 sq.; on medicaments to be used by Bh., 17, 41-61, 65-8, 76 sq., 78-80, 89, 97, 144 sq., 221-5; 20, 154; must wait one upon the other in sickness, 17, 240-5; proceedings for the case of a Bh. being insane, 20, 18-22, 57 sq.; allowed to let blood, 20, 77; rules concerning sick Bh., 20, 199 sq.;—the itinerant mendicant is beset with pain, therefore let no man be an itinerant mendicant, 10 (1), 72; homeless state of Bh., 11, 188; 86, 313; rules about dwellings for Bh., 18, 35, 57; 20, 157-63, 170-9, 189-91, 208-16, 253; should dwell at the foot of a tree, Vihāras, &c., being extra allowances, 18, 173; Vihāras and other edifices built by laymen for Bh., 18, 302-5; rules of conduct for Bh. dwelling in the woods, 20, 292-4; why should houses (Vihāras) be built for the houseless Bh.? 86, 1-4; *see also* Vihāras;—utensils allowed to Bh., 18, 24-30, 53 sq.; 17, 20, 45, 49, 51-9, 205 sq., 226-30; 20, 68, 86 sq., 90-102, 117, 130-5, 137-42, 146-8 (tooth-sticks), 155 sq., 222; are not allowed to acquire gold or silver, or engage in any kind of buying or selling, 18, 26 sq.; 17, 66 sq., 128 sq.; 20, 386-92, 399, 413; 86, 122 n.; luxuries to be avoided by Bh., 18, 44 sq., 52-5; 20, 68-71; the four Resources of religious life (begging food, rags as robes, dwelling at the foot of a tree, urine as medicine), 18, 173 sq., 234; must abstain from all sexual intercourse, 18, 234 sq.; vehicles allowed o Bh., 17, 25-7; rules about mats, eats, &c., for Bh., 17, 27-31, 35, 39; 20, 197, 386, 399, 413; rules or the Bh. about sleeping, 17, 226; 20, 115-17, 163 sq., 166-9; on the daily life of the Bh., 20, 66-156; rules for Bh. about bathing, 20, 6-8, 110; not allowed to castrate themselves, 20, 77 sq.; rules about

nail-cutting, hair-dressing, &c., for Bh., 20, 136-41. *See also* Vows.

(e) BUDDHA AND THE BH.

Buddha exhorts the Bh. to spread the truths of his religion, 11, 60 sq.; how they behaved at Buddha's death, 11, 119; the five Bh. whom Buddha chooses as his disciples, 11, 146; 18, 90-102; a Deva in the shape of a Bh. appears before the Bodhisattva, 19, 49 sq.; Bh. and Bodhisattvas, 21, xxxv, 12 sq.; Buddha's prophecy about the 2,000 disciples who are to become the future Buddhas Ratnaketurāgas, 21, 210-12; Bh. are not to worship Buddha, 85, 246-8; description of Bh. in the train of Buddha, 49 (n), 2. *See also* Holy persons, Novices, Preaching, and Sekha.

Bhikkhus, *see* Bhikkhus.

Bhikkhu-sūtra, by Pārāyārya, 8, 32 sq.

Bhīma, hero of the Mahābhārata, 8, 37 sq.

Bhīma, n. of Rudra, 29, 256; 80, 221 sq.

Bhīmasena, a Pārikshita, who offered horse-sacrifice, 44, 396.

Bhishag Atharvāna, a Rishi, 42, xxi, xxxv.

Bhīshma, his death, 8, 3; the oldest of the Kauravas, 8, 38; and Drona, 8, 39 sq., 42, 95 sq.; chooses the time of his death, 88, 380; 48, 741 sq.; though outside the āramas, was yet well grounded in knowledge of Brahman, 48, 704; son of Gangā, 49 (1), 95; killed Ugrāyudha, 49 (1), 113 sq.

Bhīshmagargitasvararāga, n. of numerous Tathāgatas, 21, 354 sq., 357, 360.

Bhīshmasvara = Bhīshmagargitasvararāga, q.v.

Bhōga, Rāgmatī, daughter of the Bh. or Bhoga king, 45, 118, 118 n.

Bhoga-nagara, n.pl., Buddha at, 11, 66-70.

Bhogas, a class of Kshatriyas, 45, 71, 71 n., 339.

Bhrāga, guardian of Soma, 26, 72.

Bhrīgu, chief among great sages, 8, 89; Rāma, a descendant of Bh., 8, 294; chapter of Bh. Vārūni, 18,

64-9; 84, 199; his son *Bṛhaspati* more accomplished than he, 19, 10; 49 (i), 8; the *Manu-smṛiti* the *Samhitā* of Bh., 25, xi-xiii, xvii, xcu, xcv sq., cvi, cvi n., cx, 19; 83, xii-xiv, 2 sq. n., 3, 272, 274, 334; quoted in *Manu-smṛiti*, 25, xxvi sq., 78; a sage and a *Pragāpati*, 25, 14, *Somapas* (*manes*), sons of Bh., 25, 112; the offspring of fire, son of *Manu*, 25, 169 sq., 169 n.; cursed the fire, 25, 398 n.; sprung from *Manu*, proclaims the law, 25, 483; *Sumati*, son of Bh., 83, xi, xlii sq., 3, 3 n.; Bh. and other sons of Brahman's mind were again born at the sacrifice of *Varuna*, 88, 235; connected with the *Atharva-veda*, 42, xxii, xxvi sq. (*Bhṛigvangirasab*); connected with the production of fire, 42, xxvii, xxx; *Atharvan*, *Angras*, and Bh., 42, xxxi sq., xxxiv, lvi sq.; oblations to Bh. and *Angras*, 42, lvii; when they infringed upon Bh., the *Srīṅgaya* *Vaitahavyas* perished, 42, 171, 433; Bh.-*Angras*, authors of hymns of the *Atharva-veda*, 42, 416, 444; myth of Bh., son of *Varuna*, instructed by his father, 44, xiv, 108-12; *Mātariśvan* brought *Agni* to Bh., 46, 52; *Agni* called *Bhṛigavāna* or Bh.-like, 46, 74, 78; *Rāma*, son of Bh., 49 (i), 95.

**Bhṛigu**, Buddha in the hermitage of *Bhārgava*, i.e. Bh.'s son, 19, 59; 49 (i), 62, 92.

**Bhṛigu**, a *Purohita*, converted by his sons, became a monk and reached perfection, 15, 61-9.

**Bhṛigus**, i.e. descendants of *Bhṛigu*, n. of an ancient family; the light of the Bh. and *Angras* is the brightest, 12, 37 sq., 38 n.; kindled or established *Agni* among men, 12, 350; 46, 45, 130, 157, 202, 228, 343; Bh. or *Angras*, attained the heavenly world, 26, 272; peculiar sacrificial rites of the Bh., 29, 390 sq., 416; 30, 34 sq., 93; worshipped at the *Tarpas*, 30, 243; Bh., *Atharvans*, and *Angras*, 42, 433; sacrificing together with the Bh., 43, 200; sacrifice offered up by the Bh., 43, 262; *Mātariśvan* kindled *Agni* for the Bh., 46, 241.

**Bhṛigu-vali**, i.e. the third *Adhyāya*

of the *Taittirīyaka-Upanishad*, 1 xxvii.

**Bhṛūzahatyā**, Sk., the killing of : embryo, 44, 341 n. See also *Abortio*. **Bhugyu** *Lāhyāyani*, question *Yāgyavalkya*, 15, 127 sq.; 84, cv. **Bhūman**, Sk., t.t., the Infinite, 123 n.; where one sees nothing else hears nothing else, understands nothing else, that is the Bh., 1, 123 is bliss, 1, 123; 84, 163; is immortal or immortality, 1, 123; 84, 163, 168 rests in its own greatness, 1, 123 explained as the Infinite, 1, 123 sq. is all this, 1, 123; explained as the Self, 1, 124; 48, 678 sq.; is Brahman, 84, xxxv, 162-9; 48, 299 308, in it the ordinary activities of seeing, &c., are absent, 84, 168 sq. knowledge of Bh., 38, 412.

**Bhummagaka**, one of the *Kṛabbagya* *Bhikkhus*, 20, 9-17, 118.

**Bhūtā**, female disciple of *Sambhūta* *vigaya*, 22, 289.

**Bhutatattā**, female disciple of *Sambhūta* *vigaya*, 22, 289.

**Bhūtas**, 'Beings,' or goblins, daily offerings to them, one of the 'five great sacrifices,' 2, 47 sq., 109 109 n., 195, 201; 7, 214; 14, 256 25, 87 n., 88-92, 88 n., 95, 132; 29 199, 217; 44, 95; food eaten as a *Śrāddha* by persons related to the giver, reaches not the *Manes* nor the gods, but the Bh., 2, 143 sq. those who worship the Bh. go to the Bh., 8, 85; worship of Bh., of the quality of darkness, 8, 118; actions for gods, *Pitris*, Bh., and guests, 8 306; the bands of Bh. extol the emancipated saint, 8, 345; *Isvara*, the lord of gods, Bh., *Pisākas*, &c., 8, 354; are liable to destruction, 15, 289; space the resort of Bh., 86, 316, 316 n.; gods, demons, Bh., &c., assemble to see *Kêṛi* and *Gautama*, 45, 121 sq.; injury done to living beings for the sake of Bh., 45, 357. See also *Beings*.

**Bhūtas**, t.t., entities, or elements. See *Elements*.

**Bhūtātman**, Sk., the elemental Self in the bodies, 15, 295-7, 295 n., 299 sq.

**Bhūtavat**, i.e. *Rudra*, punishes *Pragāpati* for his incest, 12, 209 n., 284 n.

**Bhūtavīras**, n. of a family of priests, 48, 345 n.

**Bhūti**, the goddess of welfare, worshipped, 29, 334; 41, 324.

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**Bilāl**, an Abyssinian slave, the first who called to prayer in Islām, 6, xxiii sq., xxxiv, lxxii.

**Bimbisāra** (also called *Srenya* or *Seniya*), king of Magadha, tries to tempt Buddha with wealth, 10 (ii), 67 sq.; has a large body of troops, 10 (ii), 99; King *Seniya* B. and myriads of Magadha *Brāhmanas* and householders converted by Buddha, 13, 136-40; his five wishes fulfilled, 13, 140; Buddha as his guest in *Rāgagaha*, 13, 140-3; presents the pleasure garden *Ve/uvana* to Buddha and the fraternity of *Bhikkhus*, 13, 143 sq.; his physician *Gīvaka*, 13, 191 sq.; 17, 179 sq.; persuades Buddha not to admit persons in royal service into the order, 13, 194 sq.; issues a decree for the protection of the *Sakyaputtiya Samanas*, 13, 197; suggests to Buddha the institution of *Uposatha*, 13, 239 sq.; asks the *Bhikkhus* to postpone *Vassa*, 13, 301; King B. and *Sona Koḥvisa*, 17, 1 sqq.; eighty thousand overseers of townships of King B. are converted by Buddha, 17, 2-5; presents *Pilindavakkha* with park-keepers, 17, 61 sqq.; sends his minister to see *Menḍaka*, 17, 122-4; installs *Sālavatī* as courtesan in *Rāgagaha*, 17, 172; King B. and *Paṇḍita*, 17, 186 sq. n.; Buddha's meeting with B., 19, xxi, 113-31; 49 (i), 105-22; offers to divide his empire with Buddha, 19, 17-19; becomes a disciple of Buddha, 19, 187-93; 49 (i), 192 sq.; invites the *Bhikkhus* to eat the mangoes in his park, 20, 73 sq.; wants to build a residence for the *saṅgha*, 20, 178 sq.; his son *Agā-*

*tasattu* wants to kill him, 20, 241-3; 49 (ii), 161-4; related to *Mahāvīra*, 22, xiii-xvi; dialogue between King *Srenika*, i.e. B., and a *Gaṇa* monk, 45, 100-7, 100 n.; abolished the ferry-fee for ascetics, 49 (i), 170; his consort *Vaidhī*, 49 (ii), v; B. becomes an *Anāgāmin*, 49 (ii), 167.

**Bindu**, n. of a Vedic poet, 32, 410.

**Bindumati**, the courtesan, makes the Ganges flow backwards, 35, 182-4.

**Birds.**

(a) B. in religious belief and worship.

(b) Some special, real, and mythical b.

(a) B. IN RELIGIOUS BELIEF AND WORSHIP.

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- Bodhi**, Sk. and Pali, t.t., enlightenment, or highest perfect knowledge, *see* Knowledge (c).
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- Bodhiruḍi**, translated the Vag-rakkebedikā into Chinese, 49 (ii), xiii.
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**Brahmakārya**, Sk., t.t., religious studentship, 44, 86, 86 n.; life as a Brahmakārin, *see* Brahmakārin; the vow of abstinence, esp. chastity, *see* Abstinence and Chastity.

**Brahmakāyas**, or Brahmakāyikas.

a class of gods, 7, 293; Buddha mistaken for one of the B., 19, 72; the 12,000 followers of Brahma Sahāmpati, 21, 5.

**Brahmaketu**, the 77th Tathāgata, 49 (i), 7.

**Brahmaliptaka Kula**, of the *Kaurika Gana*, 22, 292.

**Brahmaloka**, the world of Brahman (masc.), how can one obtain it? 10 (ii), 84 sq.; what B. means, 84, 180 sq.; long life of the gods in B., 45, 84, 84 n.; see also *Brahma-world*.

**Brahman** (neut., Nom. *Brahma*, masc., Nom. *Brahmā*).

- (a) The B. (neuter) in the sense of holy word or priesthood
- (b) Nature and qualities of the B. (neut.) as the divine principle.
- (c) Names, forms, and symbols under which the B. (neut.) is meditated upon.
- (d) Oneness of the B. (neut.).
- (e) The B. (neut.) and the world.
- (f) The B. (neut.) and the individual soul.
- (g) Devotion to and absorption in the B. (neut.).
- (h) Knowledge of the B. (neut.)
- (i) The higher and the lower B.
- (j) Passages in which B. may be either masc. or neuter.
- (k) The god B. (masc.), also called *Sahampati*, *Svayambhū*, *Hiranyagarbha*.

(a) THE B. (NEUTER) IN THE SENSE OF HOLY WORD OR PRIESTHOOD.

*Vasukra*, the author of a hymn, identified with the B., 1, 169; the Brahman priest is full of B. (*Veda*), 1, 259; is the self seen in the great hymn, 1, 260; identified with the *Vēdas*, 1, 279; 'slayers of the B.' i.e. of the *Veda*, are called those whose father and grandfather have not been initiated, 2, 5; *Vishnu* fond of B. (*Veda*), 7, 293; those who are first in the *Vedas* are forms of the B., 8, 161; *Agni* or fire is the B., 12, 90, 114 sq., 134, 341; 26, 37 sq.; 48, 85; *Palāsa* tree is B., 12, 90, 90 n.; identified with speech, truth, and the three *Vyāhṛtis*, 12, 296 sq.; the B. and the threefold science, 12, 449 sq.; 25, 483; delivered the creatures over to Death, except the *Brahmatârin*, 14, 156; 44, 48; placed its majesty in the *Brāhmanas*, 14, 199; invoked to purify from sin, 14, 251; offerings to B. (priesthood) and *Kshatrias*, 15, 211; is *Brhaspati*, or the

Lord of prayer, 26, 23, 59, 59 n., 180; 29, 280; 48, 192; 44, 258, 314, 402, 411; B. is sacrifice, 26, 23, 35; by the *Dīkshā* the sacrificer is born of the B., 26, 35; means worship, Vedic religion or priests, 26, 78, 219 sq.; 42, 1xlii; as the sacerdotium or sacred writ, is the truth, 26, 272; *Tutha* is the B., 26, 344; the *Brahmodya* or discussion on the B. at the end of a *Sattra*, 26, 452 sq. and n.; B. which is long-lived through the *Brāhmanas*, invoked to give long life to the newborn child, 29, 294; the teacher places the student to be initiated in the B., 30, 152; is the source of the *Veda*, 84, xxxii, 19-22; king and priest address each other as B., 41, 108-10; first created from the egg, 41, 146; *Pragāpati* is the whole B., 41, 353; 44, 409, 409 n.; meaning charm, spell, 42, lxvi; 46, 194; spiritual exaltation, supports the earth, 42, 199, 202; begotten by the *Brahmatârin* (the sun), 42, 215; begotten from Time, 42, 224 sq., 686; *Ukbbishra* is B., 42, 226-9, 629 sq.; B.'s layer (of the fire-altar), 43, 81; the *Rishis* are the first-born B., 43, 100; the B. (mystic science) has nothing before it and nothing after it, 43, 338; the B.'s fore-portion, 44, 36; kindling-verse identified with the B., 44, 39; the *Brahmatârin* makes himself over to B., 44, 86 sq.; daily sacrifice to the B., consisting in *Veda-study*, one of the 'five great sacrifices,' 44, 95-9, see also *Veda* (c); by the B. (holy writ, holiness, priesthood) he gains the heavenly world, 44, 221; the seven-syllabled B. (holy writ), 48, 314 sq.; expiatory formula addressed to the B., 44, 337 n.

(b) NATURE AND QUALITIES OF THE B. (NEUT.) AS THE DIVINE PRINCIPLE.

B. is the True (*Sat*, τὸ ὄντως ὄν), pure Being, 1, 98 n., 130, 201, 278 sq.; 8, 315; 12, 296 sq.; 15, 18, 36, 58, 108, 190 sq., 306; 26, 272; 84, lii, 167, 266 sq., 332; 88, 19 sq., 160, 216 sq., 234; 48, 45, 71, 193, 302-5, 432, 616, 652; as

conceived by the true philosopher, and by ordinary people, 1, 125 sq. n.; *this is the immortal, the fearless, this is B.*, 1, 130, 135, 136, 138, 140; 48, 313, 320, 352; names and forms are contained in the B., the Immortal, the Self, 1, 143; 44, 27 sq.; its relation to the senses, 1, 147 sq.; 8, 104, 104 n., 386; its relation to the Devas or gods, 1, 149-51; 8, 153; 15, 68, 302, 324; 84, xiv; 88, 219; is of the nature of intelligence, or pure knowledge, 1, 246, 246 n.; 15, 150 sq.; 84, xxiv sq., 25, 68, 264; 88, 156 sq., 160, 168; 48, 23, 81, 84, 103-5, 111-13, 115, 126, 131 sq., 143, 176, 193, 240, 561, 618, 660; various meanings of B. in Bhagavadgītā, 8, 11; free from all imperfections, and endowed with all auspicious qualities, 8, 65, 104, 180, 257; 84, xxvii, 107, 328; 88, 101, 201-4; 48, 78 sq., 81 sq., 88, 94, 96, 124, 127, 143, 156, 182, 200, 208 sq., 215, 218, 229, 240, 259, 271, 323 sq., 327, 354, 375, 394, 402 sq., 406-8, 413 sq., 422, 429, 444 sq., 460, 469, 476, 584, 607-21, 689 sq.; has no beginning nor end, is unborn and immortal (imperishable, indestructible), 8, 77, 103, 180, 192, 248; 15, 28, 36, 235, 255, 302, 335 sq.; 84, 83, 169-71, 349; 48, 308-11, 535, 652 sq., 660; is neither existent nor non-existent, 8, 103, 103 n.; devoid of qualities, 8, 104; 84, xxv, xxviii; 88, 239, 394 sq.; 48, 26-9; it is of no colour, 8, 179; smaller than small, larger than the largest, 8, 180, 285; 15, 28, 36, 39, 338; 84, 113 sq.; 48, 264 sq., 367; B. is glory, 8, 180; 88, 393; produced and developed from the pure principle, 8, 186; the highest B. is very far off, 8, 369; three syllables, viz. na mama, 'not mine,' are the eternal B., 8, 391; there is nothing greater than B., 8, 392; 48, 621-5; is the Great, 15, 18; 48, 4; from terror of B., the wind blows, the sun rises, Agni, Indra, and Death run away, 15, 21, 59; 84, 130, 230 sq.; is eternal, pure and changeless, 15, 28; 84, 25, 34, 327; 88, 397; 48, 393, 400; is omnipresent, 15, 18, 28, 335; 84, 89, 91 sq., 120, 125, 172;

88, 180, 390-4, 396; 48, 624 sq.; spoken of as in heaven and beyond heaven, 84, 96 sq.; is the bridge of the Immortal, 15, 36; 84, 154, 156, 622 sq.; is the best, 15, 37; is devoid of parts, 15, 39; 84, 135-9, 349-52; 88, 396; 48, 192 sq., 473; the bliss of B., B. is bliss, 15, 56, 61 sq., 61 sq. n., 66, 150 sq.; 84, 25, 65-8, 72 sq., 75-7, 169; 48, 84, 113, 193, 198, 200, 208-37, 240, 254, 276 sq., 307, 376, 389, 402, 413 sq., 442, 550, 618, 653; in the beginning B. knew its Self only, 15, 88; *this is, the B., without cause and without effect, without anything inside or outside; this Self is B., omnipresent and omniscient*, 15, 117; is Svayambhu, self-existent, 15, 120, 188, 227; 48, 404; 44, 417 sq.; *see also under (k)*; is the safe support, 15, 235; in it is the triad (subject, object, and the mover or ruler), 15, 235 sq.; the only universal being, of an absolutely homogeneous nature, 84, xxiv, xxvii sq., xxx; 48, 113; is associated with Nescience (Mâyâ, Avidyâ), 84, xxv, xxx, 362; 48, 212, 215 sq., 494; compared with a magician, 84, xxv; according to Sāṅkhya impersonal, with Rāmānuga a personal God, 84, xxviii, xxx, cxxiii, cxxiv n.; cannot have originated from anything else, 84, lii, 266 sq., 332; 88, 19 sq.; is devoid of form, 84, lxiii, lxiv, 306 sq.; 88, 154-75; 48, 610 sq.; discussions on the nature of B., 84, lxiv sq., xcvi sq.; 88, 101, 133-83; later definitions of B., e.g. as *sukhīd-ānanda*, 84, xcii; etymology of the word, 84, 14; 48, 158; *B., which is all-knowing and endowed with all powers, whose essential nature is eternal purity, intelligence, and freedom, exists. . . . The existence of B is known on the ground of its being the Self of every one. . . . And this Self (of whose existence all are conscious) is B.*, 84, 14; is all-knowing, 84, 19-22, 25, 47, 49, 362; 48, 156, 215, 234, 259, 316, 354, 375, 394, 413 sq., 460; can it be designated by a masculine noun? 84, 76; is a place of rest, 84, 83; is the internal ruler over the devas and so on, 84, 130-2; is different from

name and form, 84, 232 sq.; 88, 97; there is nothing either beneficial to be done by it or non-beneficial to be avoided by it, 84, 344; is endowed with powers, omnipotent, 84, 354-6, 362; 48, 156, 215, 259, 316, 354, 413 sq., 460; is free from all difference, and twofold characteristics cannot belong to him, 88, 152-4, 156 sq.; its limiting adjuncts are presented by Nescience merely, 88, 153; is inside of the limiting adjuncts, 88, 158 sq., 178 sq.; 48, 192 sq.; is the highest of gods, 48, 59; is the firstborn from afore, 44, 459 sq.; not devoid of all difference, 48, 78-102; *the True, Knowledge, the Infinite is B.*, 48, 79 sq., 143; 158, 159 sq., 180, 184, 210, 212, 233, 240, 254, 303, 375, 402, 404, 445, 453, 550, 611 sq., 623, 638, 652, 656; B. defined, 48, 80; what constitutes the body of the B., 48, 88, 254; Nescience contradictory to B., 48, 126; appears in manifold modes, 48, 143; is self-luminous, 48, 208, 348 sq., 393, 445; has no connexion with Prakṛti, nor with Karman, 48, 240, 256, 607; why it is not subject to pleasure and pain, 48, 265 sq.; is invisible, unseizable, higher than the Imperishable, 48, 282-7; of boundless love towards his devotees, 48, 316; *numberless powers, lying beyond the sphere of all ordinary thought, belong to B., and qualify it for creation, and so on, just as heat belongs to fire*, 48, 474, 476; differs in nature from all other things, 48, 28, 475 sq., 584; in all meditations on B. the essential qualities of B. are to be included, 48, 637-43. *See also God, Lord, and Self (Ā); world of the B., see Brahma-world.*

(c) NAMES, FORMS, AND SYMBOLS UNDER WHICH THE B. (NEUT) IS MEDIATED UPON.

Meditation on B. under symbols (*pratīkopāśana*), 1, 201; 48, 718-20; not comprehended by symbols, 8, 367; only those who have not worshipped B. under a symbol are led to B., 84, lxxxii; 88, 402-4; B.'s name a mere outward symbol,

84, 92; two secret names of B., *abam* and *abar*, 88, 216-18; 48, 642; the Great B. is the one *Akṣara* into which all beings pass, 48, 343 sq.; why it is called a *bank*, 88, 176 sq.; *Bhūman*, that which is much, is B., 84, 162-9; 48, 302; meditation on *breath* (*Prāṇa*) as B., 1, 65 sq., 213, 280 sq.; 15, 36, 56, 64 sq., 142, 153 sq., 194 sq.; 34, 84-7, 97-106, 229-31, 272; 42, 622 sq.; 48, 246, 256, 276 sq.; B. as represented by *Vāyu* and *Prāṇa*, 1, 59 n.; hidden in breath, 1, 233 sq.; meditation on the absorption of the gods into breath or B., 1, 288-90; the vital airs are the effects of B., 88, 76; Indra and *Prāṇa* is B., 48, 250-4; *Buddha* is, esoterically, the Highest B., 21, xxvii sq.; the great *chariot* which is pervaded by the B., 8, 386; the *city of B.*, the body, and in it the small lotus of the heart, and in it the small ether, 1, 125-7, 126 n.; 15, 37, 54; 34, 174 sq., 178; 38, 219; 48, 314-25, 660, 666 sq.; the city of B. called *Aparāgītā*, 1, 131, 132 n.; meditation on *consideration* or thought as B., 1, 114; 88, 160; *Earth*, a form of B., 1, 65 sq.; meditation on B. as *ether* (*Kha*), 1, xxv sq., xxvi n., 46 sq., 53, 65 sq., 118, 126 n., 143, 143 n.; 34, 81-4, 110, 114, 126 sq., 144, 174-92, 232 sq.; 38, 6-8, 12, 17 sq., 248; 48, 242-6, 256, 273, 276 sq.; before ether was produced, B. existed without ether, 88, 17; ether is an effect of B., 88, 18; ether is dissolved into B., 88, 26; the person in the *eye* is B., 1, 67, 135; 15, 64, 335; four *feet* or sixteen parts of B., 1, 53 sq., 60 n., 60-4; 15, 345; 34, 90, 95; 88, 219; 48, 622 sq.; meditation on *fire* as B., 1, 65, 118; 15, 335; 34, 92; the *Adhvaryus* consider B. the self in the sacrificial fire, 1, 260; the source of fire, 38, 20-2; the highest B. in the form of intestinal heat, 48, 248; meditation on *food* as B., 1, 65, 117; 15, 55, 64, 194 sq.; the B. as a *forest*, 8, 284-6, 288, 288 n., 372, 386 sq.; meditated upon as the *Gāyatrī* verse, 1, 44-6, 158, 162, 194; 34, 93-6;

'having joy for its *head*,' a figurative representation of B., 48, 637-9; *hearing* is B., 15, 156; as seated in the cave of the *heart*, 1, 47, 47 n.; 8, 252 n.; 15, 36, 39, 318; 34, 113 sq., 350; 88, 410; 48, 367, 642 sq.; the heart is the highest B., 15, 158; *heaven*, a form of B., 1, 66; the sound *Him* is B., and serves to obtain B., 1, 176; meditation on *hope* as B., 1, 119; the abode of *Lakṣmī*, 48, 3; *light* is B., 15, 306, 335 sq.; 34, 87-93, 96 sq., 185, 191, 194, 231 sq.; 48, 247-9, 256, 611 sq., 618; is the light of lights, 15, 37; 48, 335 sq., 366, 373; as shining in the sun, in the moon, in the fire, in the lightning, 15, 318, 322; as abiding within the sun, and within the eye, 34, 1xx, 123-8; 38, 216-18; 48, 642; is the *lightning*, 1, 66, 151 sq., 152 n.; 15, 192; relation between the *Lord* and the Highest B., 15, xxxvi-xxxviii, 245; 84, xxv, xxvii, xxx, cxxiii, cxxiv n.; 48, 4; the *Mahāvratā* day is B., 1, 162, 169, 260; the Mahāvratā ceremony is for attainment of B., 1, 162; *man*, the abode of B., B. in the shape of man, 1, 205 sq.; meditation on *memory* as B., 1, 119; meditation on *mind* as B., 1, 53 sq., 65, 112, 152, 152 n.; 15, 36, 64, 157; 34, 107-12; 88, 391; meditation on the *name* as B., 1, 110 sq.; means '*Nature*,' 8, 11; is an intelligent principle, and cannot be identified with the non-intelligent *pradhāna* of the Sāṅkhyas, 34, xxxii, 47-64, 300; 48, 256; *Om* identical with B., 7, 183; 8, 79, 282 sq.; 14, 278, 316; 25, 45; *Om* is the bow, the Self is the arrow, B. is the aim, 15, 36; *Om*, *Tad*, *Sat*, the threefold designation of the B., 8, 120 sq.; *Ka* (*pleasure*) is B., 1, 65; 34, 126 sq.; 48, 273, 276 sq.; meditation on *power* as B., 1, 116; *Pragāpati* is B., 15, 190; 48, xxiv; the self-existent B., teacher of *Pragāpati*, 48, 404; the *Puruṣa* or Highest Person is B., 15, 19; 25, 6, 6 n., 513; 34, 174; 48, 4, 207 sq.; the highest oneness reached by seeing the lord of the world as the Person who has his

source in B., 15, 38; the word B. denotes the Highest Person (*Puruṣa*), the highest Self, and the Lord, 48, 4, &c.; meditation on *reflection* as B., 1, 115; *sight* is B., 15, 155; *Siva*, *Hara*, *Rudra*, &c., as names of B., 15, xxxiii sq.; 48, 667; the essence of *Rudra*, 15, 324; superior to *Siva*, 34, xiv; meditation on *speech* as B., 1, 111; 12, 296 sq.; 15, 36, 64, 152 sq.; '*as far as B. reaches, so far reaches speech*,'—*wherever there is B., there is a word; and wherever there is a word, there is B.*, 1, 186; meditation on B. as word and non-word, 15, 321 sq.; meditation on the *sun* as B., 1, 54 sq., 65 sq.; 15, 306, 317 sq., 335 sq.; 41, 366; 48, 94; 44, 459 sq.; compared to reflected images of the sun and the like, 38, 157-9; 48, 613-15; is the light equal to the sun, 44, 388; is called *Tadvana*, 1, 152, 152 n.; *time* and non-time, two forms of B., 15, 317; compared to a fig-tree, whose roots grow upward and whose branches grow downward, 15, 21; the great tree of B., 8, 370, 370 n., 372; meditation on *understanding* as B., 1, 115 sq.; 8, 338 sq.; 15, 57, 65; *Vāyu* invoked as the visible B., 15, 45, 53; worship of *Vishnu* (*Nārāyaṇa*, *Kṛṣṇa*) as the supreme B., 7, 156; 8, 87, 110, 110 n.; 25, 5, 5 n.; 84, xxxi n.; the lord B. seated on his lotus seat within *Kṛṣṇa*, 8, 93; *Kṛṣṇa* greater than B., 8, 96; the great B. is a womb in which *Kṛṣṇa* casts the seed, 8, 107; *Vishnu* full of the B., 8, 347, 354; the highest place of *Vishnu*, 15, 324; B. superior to *Vishnu*, 84, xiv; the highest B., i.e. *Vishnu*, possesses two forms, 48, 89; B. or *Vishnu* the Self of the world, 48, 92 sq.; called *Vāsudeva* by the *Bhāgavatas*, 48, 524 sq.; meditation on *water* as B., 1, 117; water, the quarters, the stars, the moon, are forms of B., 1, 66; meditation on *will* as B., 1, 112 sq., 113 n.

(d) ONENESS OF THE B. (NEUT.).

*All this is B. Let a man meditate on that (visible world) as beginning, ending, and breathing in it (the B.)*

... *He from whom all works, all desires, all sweet odours and tastes proceed, who embraces all this, who never speaks and who is never surprised, he, my self within the heart, is that B*, 1, 48; 48, 133; is the Self seen in earth, heaven, air, &c., within all, 1, 260; 15, 128 sq.; 84, 154-62, 230; 48, 259, 318 sq., 371-4; all worlds are contained in B., 15, 21, 48, 768, pervades everything, 8, 104; 48, 92 sq.; is all things perceptible, B. alone is all this, B. is the Self of the world, 8, 180, 192; 15, 37, 307; 84, xxviii, xxx, 23, 94, 107, 109-11, 156, 267, 357; 88, 138, 165, 208, 341; 48, 20 sq., 85, 88, 91, 93-5, 133, 257, 260 sq., 290, 306, 394 sq., 399, 408, 458, 659, 662, 687; both unity and diversity or manifoldness are true of B., as there are elements of plurality in it, 8, 374 sq., 374 n.; 84, xxviii, 321 sq., 345 sq.; 48, 89; everything is centred in it, 15, 36; the bright, immortal Person in everything, the Self, the Immortal, B., and the All are the same, 15, 113-17; being one only, rules over all germs, over all forms, over all and everything, 15, 255 sq.; one only without a second, and undivided, nothing apart from B. exists, 84, xxviii sq., 1, 286, 321, 349-54, 395 sq.; 88, 12, 13, 158, 160, 168-71, 175-80, 202, 327-9, 410; 48, 28 sq., 39, 73, 80, 91, 105, 126 sq., 176, 566; some metaphorical expressions, seemingly implying that there is something different from B., explained, 84, lxxv; 88, 175-80; all things are effects of B., or are B. itself, 84, cxix sq.; is the real giver of the gifts bestowed by princes on poets and singers, 84, 80 n.; Indra declares that he is one with B., 84, 201 sq.; the ten objects and the ten subjects cannot rest on anything but Brahman, 84, 104; subsists apart from its effects, 84, 350; *the fishermen are B., the slaves are B., B. are these gamblers; men and women are born from B.; women are B. and so are men*, 88, 61 sq.; 48, 191, 559 sq.; although one only, it is, owing to the plurality of its powers, meditated upon in more than one way,

38, 220; the uniform B. viewed as manifold through Nescience, 48, 127, 180, 344; is Heaven and Earth, 48, 191; all sentient and non-sentient beings sprung from B., are merged in him, breathe through him, are ruled by him, constitute his body, so that he is the Self of all of them, 48, 717.

#### (e) THE B. (NEUT.) AND THE WORLD.

The B as the cause or creator of the world, 1, 64; 15, 231-7; 84, xxix sq., xl, xlvii sq., l, lii, 50, 60 sq., 202, 233, 267-74, 299-317, 344, 352 sq., 361 sq., 381-6; 88, 3-73, 391 sq.; 44, 27 sq., 409; 48, 28, 200, 215 sq., 234, 240, 242, 254-6, 271, 285, 354-408, 413-79, 532-40, 584, 608, 643, 767; the source of all beings, the womb of the world, 15, 28; 84, 83, 85, 135-9, 288; 48, 140; is the support of the universe, 8, 104, 180, 180 n., 192; *is that from which the origin, subsistence, and dissolution of this world proceed*, 8, 180, 192; 84, xxxii, xcii sq., 15-19, 107, 109, 117, 283; 48, 3, 94, 156-61, 174, 255, 258-61, 266; is the seed of the tree of worldly life, 8, 313; in the beginning B. was all this, 15, xviii, 318; 44, 27 sq.; 48, 391; *that from whence these beings are born, that by which, when born, they live, that into which they enter at their death, try to know that. That is B.*, 15, 64; 48, 91, 156; covered himself, like a spider, with threads drawn from the first cause (pradhâna), 15, 263; not only the operative but also the material cause of the world, 84, xl, xciv sq., 49, 60 sq., 264 sq., 283-8, 317, 320-30, 346 sq., 361 sq.; 48, 142; creates the world without instruments, 84, xlix sq., xc, 346-9, 354-6; creation and reabsorption of the world a mere sport of B., 84, l, 356 sq.; 48, 405 sq., 476 sq., 610; as a creator and dispenser, acts with a view to the merit and demerit of the individual souls, and has so acted from all eternity, 84, l, 357-61; relation of the non-sentient matter to B., 84, lxxv; 48, 242; called Non-being, previously



to the origination of the world, 84, 267; is different from the world, 84, 284; 48, 188 sq., 413 sq., 417; the order in which the elements are retracted into B. is the reverse of that in which they are created, 88, 25 sq.; 48, 402-6; by offering up his own self in the creatures, and the creatures in his own self, B. compassed lordship over all creatures, 44, 417 sq.; the world (Pradhāna, Prakṛti) constitutes its body, 48, 93, 135, 406, 419-24, 518 sq., 542, 544; was the wood, the tree from which they shaped heaven and earth, 48, 401; the maker, the Lord, the Person, the womb, 48, 407; the non-difference of the world from B., the highest cause, proved, 48, 430-67; the entire world springs from Nescience attached to B., which in itself is absolutely unlimited, 48, 445; where B. abides during pralaya and creation, 48, 460; effects by its mere will and wish the creation of the world, 48, 471 sq.; divides itself into ether, air, &c., 48, 473; devoid of parts, yet creates, 48, 473 sq.; B. and the world related, as the snake and its coils, 48, 618-21; the power of creating and ruling the world belongs to B. only, not to the released soul, 48, 766-71. *See also* Cause.

(f) THE B. (NEUT.) AND THE INDIVIDUAL SOUL.

The recognition of the self in man as identical with the highest Self or B. is the highest object of the Upanishads, 1, xxv; 15, xxvi; 84, xxxii, civ sq., 22-47, 265 sq.; 48, 174-200, 255 sq.; Ātman or Self is one with the B., 1, xxx; 15, 36, 178-81, 237, 290 sq.; 84, 14, 30 sq., 36, 45, 79, 105, 241, 264 sq.; 88, 209, 288; 48, 23 sq., 18, 191, 205, 258, 560, 564, 658; relation of the individual soul to B., 1, 84; 84, xix, xxx sqq., lvii sqq., xcvi-c, 64-289; 88, 61-73, 396 sq.; 48, 195 sq., 257-353, 393, 459, 559, 561; *those are that* (tat tvam asi), 1, 101-9; 84, xxvii, xlix, 23, 31, 54-6, 104, 113, 115 sq., 122, 125, 125, 197, 250 sq., 266, 279, 321-3, 326, 343, 345; 88, 32, 46, 65 sq., 138, 140, 173, 197,

209 sq., 238, 243, 291, 333-7, 339, 370, 397, 408; 48, 126, 129-38, 184, 191, 203 sq., 209, 214-18, 228 sq., 344, 458, 467, 541, 560, 564, 659, 759; colloquy of the departed and B., 1, 278 sq.; it dwells not on earth, nor in the sky, &c., but only in the self of the devoted man, 8, 179 sq.; man, being abandoned by the B. (i.e. the mind), is said to be dead, 8, 238; individual soul and B. are absolutely one, 8, 241; 14, 278, 278 n.; 84, xx, xxv, xxvii, xxx, 104, 114-16, 322, 343 sq.; 88, 30, 31, 33 sq., 42 sqq., 138, 146, 149; 48, 21, 102, 269, 467; the B. and the released soul, the released soul united with the B., 8, 248, 250; 84, xxx, 157, 178, 180 sq., 191; 88, 392-402, 408 sq.; 48, 160, 192, 296-8, 354; *I am B.*, 15, 88; 84, 31, 44, 104, 115, 185, 326; 88, 32, 46, 66, 173, 339, 355, 408; is the principle from which a mortal springs again after death, 15, 150 sq.; he only who is alone, i.e. knows his self to be one with B., is satisfied, 15, 236; 'My soul (ātman) dwells in the B. that it may be immortal,' 80, 228; the soul is a part of B., 84, xxv; 48, 558-67; both matter and the individual souls are real constituents of B.'s nature, 84, xxviii; in it the individual soul is merged in the state of deep sleep, 84, lxi sq., 180, 273; 88, 144-9, 152-66, 176; 48, 604 sq.; individual soul different from B., 84, 114-16, 344 sq.; 48, 209, 242, 256, 427 sq., 468 sq., 658; soul and B. both different and non-different, 84, 277 n., 345; 48, 191; is superior to the individual soul, 84, 345; is 'that,' the inward Self is 'thou,' 88, 335; has individual souls for its body, 48, 130, 132, 142 sq., 254, 392, 391, 406, 435-7, 469 sq.; is the internal ruler of the individual souls, 48, 132-4, 607-11; the soul has its Self in B., 48, 133 sq., 141; B., soul, and matter, in their relation, 48, 138-45, 227; imparts to the released souls infinite bliss, 48, 198 sq.; the Person of the size of a thumb is B., 48, 325-7, 347-9; all beings are effects of B., and hence have B. for their inner Self, 48,

ing in the inquiry into B., 84, 12; 48, 10 sq., 305; the body is an abode for the perception of B., 84, 178; texts exhorting us to strive to see B., 84, 349; Bāhva explained B. by silence, 88, 157; is not apprehended because it is unevolved, 88, 171; in the state of perfect conciliation the Yogins apprehend it, 88, 171 sq.; not the subject of injunctions, 88, 185, 162-6, 359; some persons, although knowing B., yet obtained new bodies, 88, 235; the state of being grounded in B. belongs to the wandering mendicant, 88, 300-3; Atharva-veda correlated with knowledge of B., 42, 112; inquiry into B., 48, 3-156; to be known after the knowledge of works has taken place, 48, 5; knowledge of B. puts an end to Nescience, 48, 9, 11; meditation on B. and knowledge of B. the same, 48, 82 sq.; release not due to knowledge of non-qualified B., 48, 129-38; Nescience not terminated by cognizing B. as the Universal Self, 48, 145-7; meditation on non-dual B. enjoined by all Vedānta texts, 48, 193, 197-9, 252, 260, 316, 715 sq.; even men knowing B. must avoid what is forbidden and do what is prescribed, 48, 288; meditation on B. is the means of attaining intuition, 48, 305, 681, 732; knowledge of B. to be understood as knowledge of the Veda in general, 48, 631; Brāhmanas discourse on the supreme B., 49 (1), 127. *See also* Knowledge, and Meditation.

(v) THE HIGHER AND THE LOWER B.

B. (m.) who is full of the B. (n.) is lord of all entities, and identical with Vishnu, 8, 347; higher and lower B., 'the two entered into the cave (of the heart)', 15, 12 n.; two forms of B., the material and the immaterial, the mortal and the immortal, 15, 107 sq., 306; B. (m.) a personal god, only a manifestation of the Brahman (n.), 15, 302 sq.; the syllable Om is the high and the low B., 15, 308; highest and lower B. distinguished, 34, xix sq., xxxii sq., xxxvi (masc. and neut.), 61-4, 171-4; 88, 7, 166, 202 sq., 401 sq.;

48, 313 sq.; lower B. associated with Māyā, 84, xxv; lower B. called Īśvara, the Lord, 84, xxv, xxvii; in its causal and its effected state, 84, xxix; 48, 336, 422, 459, 542; higher and lower B. not distinguished by Upanishads, nor by Bādarāyana, nor by Rāmānuga, 84, xxxi, c, cxlii, cxv sq.; the B. to which the departed soul is led by the path of the gods is not the highest B., but the lower B., 34, lxxxii, xc sq.; 88, 389-402; 48, 748-52; Sankara's distinction between a lower and a higher B. not valid, 84, xci-xciv; the lower B. is the vital principle in all creatures, 34, 172 n.; the world of the lower B. is called Satyaloka, 34, 181, lower B. is for the purpose of worship or meditation, 34, 330; 88, 155 sq., 161 sq., 391; the qualified B. is the object of the discussion on the difference or non-difference of the cognitions of B., 88, 185; results of meditations on the qualified B., 88, 161 sq., 185, 402-4; the qualified B. is fundamentally one with the unqualified B., 88, 248; worlds of B. can only refer to the lower B., 88, 390; on account of its proximity to the higher B., the lower B. can be designated by the word 'B.', 88, 391; immortality is possible only in the highest B., not in the effected one, 88, 392; the qualified B. also may be spoken of as being the Self of all, 88, 394; B. having for its body all beings in their gross state, is the effect of B. having for its body all beings in their subtle state, 48, 132-4; Prakṛti denotes B. in its causal phase when names and forms are not yet distinguished, 48, 399; used in a double sense, 48, 533 sq.; differentiation of names and forms is the work of B., not of Hiranyagarbha, 48, 578-83; the effected or the highest B. is the soul's aim, according as the meditation is, 48, 752-4.

(j) PASSAGES IN WHICH B. MAY BE EITHER MASC. OR NEUTER.

B. at the head of the Sādhyas, 1, 43; obtained the victory for the Devas, 1, 149 sq.; worshipped by

prayers and offerings, 2, 108, 203, 299; 11, 180; 25, 91; 29, 85, 121, 141, 150, 161, 189, 207, 210, 219, 221 sq., 232, 290, 294, 319-21, 323, 344, 347, 368; 30, 124, 148 sq., 169, 175, 183, 194 sq., 243; 36, 41; 42, 94, 323; 43, 25, 291; a part of the house called 'seat of B.', 2, 108; marriage rite of B., 7, 108; 25, 79; 29, 166; Vishnu is B. personified, 7, 293; 8, 347; appealed to as umpire, by the quarrelling Prānas, 8, 271, 273 sq.; 15, 202; teaching and studying the Veda a sacrifice to B., 14, 256 sq.; 25, 49, 87 sq.; 29, 217 sq.; 44, 95-9; funeral oblations offered in the mouth of B., 14, 268; the night of B., the muhūrta sacred to B., 14, 276, 309; 25, 143, 143 n.; worshipped by ascetics, 14, 280; the teacher is the image of B., 25, 71; punishment, formed of B.'s glory, 25, 218.

(k) THE GOD B. (MASC.), ALSO CALLED SAHĀMPATI, SVAYAMBHŪ, OR HIRANYAGARBHA.

Branches of knowledge traced back to B., 1, 44, 144; 8, 312, 314-93; 14, 163 sq.; 15, xxxix, 27, 227, 256; 43, xviii; 48, 284; the Self is B., 1, 245; is the essence of the Veda, Veda belongs to him, 1, 259; 29, 368; men who perform sacrifices dwell after death with the gods and B. in heaven, 2, 140; the age of one B., a day and a night of B., 7, 1, 1 n., 78; 8, 79 sq., 80 n.; 25, 20 sq.; acquired his present exalted position in consequence of good deeds (Karma) in former existences, 7, 153; 11, 163 sq.; 48, 259; part of the hand sacred to B., 7, 198; 14, 21, 166; 25, 40; four-faced (Katurmukha), 8, 83, 90, 93, 103, 345; 25, 254; 48, 90, 312 sq.; in the list of gods of the Anugītā, 8, 219; B. Svayambhū, the first of the Devas, the maker (creator) and preserver of the world, 8, 244; 15, 27-9, 315; 25, 3-18, 21 sq., 24 sq.; 35, 37; 45, 244 sq.; 48, 236, 238; is the first among all the patriarchs (Pragāpatīs), 8, 354; the Plaksha, the ever holy field of B., 8, 354; the virtuous praised by B. even, 10 (i), 59; no

one in the world of Brahmans equal to Buddha, 10 (ii), 14, 30, 45; 'B. is my witness,' 10 (ii), 78; Buddha compared with B., 10 (ii), 84; 19, 220; 49 (i), 101; the divine, and the human, and B.'s region, B.'s treasure, 10 (ii), 90; he who is endowed with the threefold knowledge, is calm, and has destroyed regeneration, he is B. and Sakka, 10 (ii), 117; 'who, be he a god, or B., or Indra,' 10 (ii), 189; union with B., only to be attained by Right Conduct, 11, x, 159-64, 183-5, 201-3; assemblies of B. one of the eight kinds of assemblies, 11, 48; the wheel of the empire of Truth set rolling by Buddha, cannot be turned back by B., 11, 154; the idea of B. in Buddhism, 11, 162-5; of modern Hindu theism, 11, 163; in each of the infinite world systems there is a B., 11, 164; a friend and follower of Buddha, 10 (ii), 119 sq.; 11, 116 sq., 117 n., 164; 18, 124; 19, 347 sq., 350, 352; 21, 69 sq., 349; 35, 118, 118 n., 301 sq.; 36, 24, 343, 373, 49 (i), 198, 200; (ii), 91, 165; beseeches Buddha to proclaim the truth, 11, 164; 18, 84-8; 19, 165-7; 21, 55; 36, 41 sq.; 49 (i), 168, 173; Buddha knows B., the world of B., and the path which leads to it, 11, 185 sq.; worship of B. denounced, 11, 199; 36, 21; a king surrounded by trusty servants is superior even to B., 14, 82; sacrificers are equal to B., 14, 102; 25, 185; through penances Bharadvāja and others became equal to B., 14, 329; that part of the Self which belongs to ragas is B., 15, 304; Sanatkumāra, the son of B., 19, 24; unmoved in the midst of the kalpa-fire, 19, 184; Indra humbly approaches B., 19, 188; 49 (i), 107; established by Buddha, 19, 193; the swan his vehicle, 19, 309 n.; B. Sahāmpati and his 12,000 followers, 21, 5; men may be reborn as Brahmans, 21, 125; seats of B. gained by hearing the Dharmaparyāya preached, 21, 332, 335; is the king of all Brahmakāyika gods and father of the Brahma-world, 21, 387; saints

preach under the shape of B., 21, 401, 411; Manu the son of self-existent B., 25, xii, lvii, lxi, lxiv, 19, 19 n., 26; laws (of Manu) revealed by B., 25, xv, xvii, xcvi, 19, 354; 33, 35, 35 n.; born in the mundane egg, 25, 5, 5 n.; 48, 312, 580; creates and destroys the world over and over again, 25, 17 sq., 21 sq.; created animals for sacrifices, 25, 175; 'the court of (four-faced) B.,' 25, 254; true testimony is revered by B. himself, 25, 268; created the castes, 25, 326, 413; in the highest order of beings produced by Goodness, 25, 495, 495 n., messenger of B. invoked against the demons, 80, 212; ordeals ordained and watched by B., 33, 115, 119, 253, 315; Mahā-B. is mighty, and he is only one, 36, 50; Brahmins (pl.), the highest gods, also long for the righteous man, 36, 221; sons of B.'s mind, 38, 235; compact of *Bṛhaspati* with Indra and B., 42, 127; the spotless B. is the moon, 44, 317; with Soma for his leader, 44, 318; B. *Katurmukha*, Sanaka, and similar mighty beings dwelling in this world, 48, 90; beings from B. down to a blade of grass, 48, 156, 259, 445, 473; *Nārāyaṇa* alone existed, not B., nor Siva, 48, 240, 461, 522; represents the souls in their collective aspect, 48, 312 sq.; the Devas from B. downward possess a body and sense-organs, 48, 328-30; is created and the Vedas delivered to him, 48, 334 sq.; B. and the other gods originated from the Self, 48, 367; eight hundred millions of Brahmins (inhabitants of the B. worlds) purified by the eye of wisdom, 49 (i), 180; a preacher of the Law attains the supreme throne of B., 49 (i), 185; B., *Vishṇu*, and Siva, 49 (i), 196-8, 200; precedence of the great B., 49 (ii), 57; the palace of Lord B., 49 (ii), 172. See also *Hiranyagarbha*, *Sahampati*, and *Svayambhū*; B.'s heaven, world of B., see *Brahma-world*.

**Brahman**, in, t.t., a certain priest. See under *Priests* (a, b).

**Brāhmaṇa** (masc.), **Brāhmaṇas**, members of the priestly caste

- (a) B. as priests at religious rites
- (b) B. revered as holy and divine beings.
- (c) Duties of B. and restrictions for them.
- (d) Exceptional laws regarding B.
- (e) B. and kings or nobles (*Kṣatriyas*).
- (f) In Buddhist and Gāṇa texts.

#### (a) B. AS PRIESTS AT RELIGIOUS RITES.

Speaking to B. is auspicious and purifying, 2, 34, 221; 80, 184, 199, 208; to be fed at all rites for gods or manes, 2, 138, 151; 7, 156, 262; 14, 256 sq.; 25, 93, 98; 29, 320; 80, 119; take the place of sacred fire at *Śrāddhas*, 2, 140; 25, 114; to be fed at *Śrāddhas*, 2, 143, 148, 150 sq., 255, 7, 76 sq., 83-7, 253-5; 14, 267, 270, 25, 98-111, 113 sq., 116-24; 30, 225, 234-6, 292 sq.; B. who are unfit to be invited to a *Śrāddha*, 2, 145, 7, 252 sq.; 14, 51 sq.; 25, 103, 107, 109, 111; B. who sanctify a company at the *Śrāddha*, 2, 146, 259; 7, 253-5; 14, 52 sq.; 25, 110 sq., 110 n.; represent the deceased ancestors at the *Śrāddha*, 7, 85 n., 232-8, 232 n., 250 sq.; 29, 105-8, 111, 250-5; offerings to the manes offered in the mouth of B., 14, 268; 80, 228, are the ancient deities of the funeral sacrifice, 25, 114; an enemy of B. excluded from *Śrāddha* feasts, 25, 104, the hand of a B. is the mouth of the Fathers, 29, 254;—distribution of food to B. at the end of religious rites, 2, 299; 12, 309 n.; 29, 15 sq., 32, 101, 130, 135, 171, 176, 192, 205, 208, 215, 250, 272, 288, 293, 300, 327, 331-3, 336, 338, 349 sq., 354, 374; 80, 14, 38, 84, 93, 158, 160, 175, 184, 203, 241, 246, 265, 286, 288; offence of neglecting to invite and feed a B. or of insulting him by offering him uneatable food, 7, 33; gifts bestowed on B., 7, 159-61, 181, 263-70, 274-6; 14, 135-9, 30, 218, 284; 42, 147, 145, 360; 49 (i), 15, 22, pronounce auspicious words, benedictions, 7, 215, 237; 29, 172, 205, 215, 250; 80, 95, 137, 158, 160, 162, 184, 203, 204, 241, 269, 271, 279, 283; sacrifices without gifts of food to B. condemned, 8, 119; 25, 93; B. only can be priests, 12, 25, 25 n.; 80, 321.

worship of Agni and the eastward migration of the B. from the Sarasvatī to the Sadānīra, 12, 104 n., 105 sq.; 'The B. (priests) are the guardians of this sacrifice,' for guardians of the sacrifice, indeed, are those B. who are versed in the sacred writ, because they spread it, they originate it, 12, 134, 225; what is agreeable to the B. is auspicious, 12, 135; fulfilment of wishes obtained by B. staying in one's house, 12, 292; no one but a B. is allowed to drink of the residue of the Agnihotra, 12, 338, 338 n., the word of a B. purifies, 14, 72, 171, 25, 191; offerings made into the mouths of B. are the best, 14, 138 sq.; the hand of a B. is his mouth, 14, 209; 29, 118, legends repeated in the assembly of B., 15, 14; food given to B. reaches the gods, 29, 16, the place of the B. at a sacrifice, 29, 24; prāṇita, a sacrifice deposited in a B., 29, 31; gifts made to B. at a wedding, 29, 38 sq., 80, 196; a name pleasing to the B. to be given to a child, 29, 50; Veda-study to be interrupted in the presence of B. who have not had their meal, 29, 118; the bride's shift to be given to a B., 29, 171; 30, 270; shave the child's hair, 29, 185; 80, 217; fees to be given to B. at the end of studentship, 29, 227; but see also Teacher; five B. breathe upon the new-born child, 29, 295; fed at the beginning of ceremonies, 29, 301, 304, 428, 80, 137, 162, 204, 269, 271, 279, 283; of all food a due portion must be given to B., 29, 388; 30, 24; only a B. may make the Bali-offerings for the householder, 30, 23; B. women pronounce blessings at the Sīmantonnayana, 30, 55; do not eat an uncompleted sacrifice, 42, 142; sterile cows must be given to the B., 42, 174-9, 656-61; a cow presented to an offended B., 44, 195; the metal vessels of a deceased sacrificer to be given to a B., 44, 205, 205 n.; the Sautrāmanī is a B.'s sacrifice, 44, 260; a B. lute-player sings of the king's sacrifices and gifts, 44, 356 sq., 359; are the

fields on which gifts sown grow up as merit, 45, 52; congratulate King Suddhodana on Buddha's birth, and receive gifts, 49 (1), 8-10.

(b) B. REVERENCED AS HOLY AND DIVINE BEINGS.

Do not speak evil of the B., 1, 32; 8, 320; 14, 298; 25, 166; one should not curse a B., and not say to him anything except what is auspicious, 1, 251; 7, 155; 25, 436; purification prescribed on touching a B., 2, 59; classed as sacred with gods, idols, cows, and the like, 2, 94 sq., 220; 7, 228; 14, 36, 245, 323; 25, 135-8, 38, 222; to be honoured and revered, 2, 128; 7, xxix, 13, 194; 8, 119; 25, 86, 399, 588; a B. who has studied the Vedas and a he-goat evince the strongest sexual desires, 2, 136; witnesses to be sworn in the presence of the gods, the king, and B., 2, 247; 25, 269, death in a fight for the sake of B. purifies, procures heaven, &c., 2, 250; 7, 18, 67; 14, 106; 25, 185, 416, 447; remains always pure, 2, 254; 14, 132 sq.; 25, 424; gods and B. must be present at ordeals, 7, 55; 38, 260, 262; the gods are invisible deities, the B. are visible deities. The B. sustain the world. It is by the favour of the B. that the gods reside in heaven, a speech uttered by B. (whether a curse or a benediction) never fails to come true. When the visible gods are pleased, the invisible gods are surely pleased as well, 7, 77; have the power to purify from sin and defilement, 7, 103; 25, 447 sq.; when a B. has met with an accident, Vedic study must be interrupted, 7, 125; he must not step on the shade of a B., 7, 203; superhuman power of a pious B., 7, 243, 245; 25, 398; the B., the Veda, and the sacrifices created by the Brahman, 8, 120; denounced as impostors by unbelievers, 8, 214; the Anugītā told to Kṛishṇa by a B. who came from the heavenly world and the world of Brahman, 8, 231; Bṛhaspati is the lord of B., 8, 346; these B., the creators of the world, 8, 387; 25, 436; the B. is the repeller of the Rakshas, 12, 36; the B. are the human gods, 12, 309 sq., 374; 25, 398 sq., 447; 26, 341;

42, 164, 329, 529; a learned B. resembles a sacred fire, 14, 18, 18 n., 51; 25, 93; a Snātaka should not pass between a fire and a B., nor between two B., 14, 61; learned B. incur no guilt, for a learned B. resembles a fire and the sun, 14, 130 sq.; a B. is a fire, for Agni is a B., 14, 138 sq.; *what B. riding in the chariot of the law (and) wielding the sword of the Veda, propound even in jest, that is declared to be the highest law*, 14, 145; have two names, two mouths, two kinds of virile energy, and two births, 14, 209 sq.; way must be made for a B., 14, 243; a place where B. sit, sacred, 14, 249; the eternal greatness of the B. is neither increased nor diminished by works, 14, 261, 274; duties towards B., 15, 52; 25, 588; 44, 100; power of their curse, charms and incantations their weapons, 15, 218; 25, 436, 436 n.; 42, 170 sq., 430-2; encomium of the B., 25, xii, 24-6; Somapas, &c., the manes of B., 25, 112; not to be touched by one who is impure, 25, 151; a fort must be supplied with B., 25, 228; to be honoured after a victory, 25, 248, 248 n.; to protect B. arms may be taken up, 25, 315; a learned Brāhmaṇa is lord of the whole world, 25, 385; is superior to all castes, 25, 408; doing good to and worshipping B., a penance, 25, 446, 476; produced by Goodness, 25, 494; Bali offerings to Brahman and the B. at the Vairavadeva sacrifice, 29, 85; worshipped at the Tarpana, 29, 122; to Agni belongs the B., 29, 307; 44, 89; food and the B. protect the house, 29, 348; before reaching B., one should dismount from a carriage, 29, 364; Rāvana or another demon, the B. with ten heads, the first to be born, 42, 25, 374 sq.; charms found by B., Rishis, gods, 42, 39; have found medicinal plants, 42, 34, 292; imprecations against the oppressors of B., 42, 169-72, 184, 430-6; *he that injureth a B., whose kin are the gods, does not reach Heaven by the road of the Fathers*, 42, 170; descendants of the Rishis, 42, 183 sq.; as weather-prophets, 42, 532 sq.;

*all beings, indeed, pass into the B., and from the B. they are again produced*, 44, 85; suffering and evil fastened on a B. (as scapegoat), 44, 181, 181 n., 183; a B. descended from a Rishi represents all the deities, 44, 195 sq.; born with spiritual lustre, 44, 294; whosoever sacrifices, sacrifices after becoming a B., 44, 348; the B. is everything, 44, 412.

#### (c) DUTIES OF B. AND RESTRICTIONS FOR THEM.

In the solitude of the forest a B. should be searched for, 1, 57; a B. by birth only, i.e. a B. who has not studied the Veda, 1, 92; 14, 144; 25, 59; qualities of a B. deeply versed in the Vedas, i.e. a Śiṣṭa, 2, 215-18; 14, 38-40; 25, 509; Lakṣmī resides in a B. who studies the Veda, 7, 299; only a Brāhmaṇa learned in the Veda has a right to the prerogatives of his caste, 14, 16-18; *see also* Veda (c); knowledge of;—unworthy B. whose food must not be eaten, 2, 69; 14, 71; lawful and unlawful occupations for B., 2, 72 sq., 212 sq., 215, 227 sq.; 7, 179; 8, 217 sq.; 14, 146, 146 n., 221; 25, lxviii, 86, 100, 109, 128-31, 272, 399, 587 sq.; 83, 221, 347; shall never take up arms, 2, 90, 42, 262; to protect himself or other B., a B. may take up arms, 2, 214; 14, 236; sixfold mode of life of B., 2, 215; 8, 359 sq., 359 n.; 25, 419; their merit in carrying out the corpse of a deceased B. who has no relatives, 7, 75; are purified by abandoning the world, 7, 97; 25, 188; one who is benevolent towards all creatures is justly called a B., 7, 184; 14, 128; 25, 46, 46 n.; worthy and unworthy B., 7, 274-6; 25, 51; duties of B., 8, 21 sq., 217 sq.; 14, 224; 25, 587 sq.; 83, 221; the true B. he who is attached to the Brahman, 8, 147, 182; pious B. who know the Brahman, 8, 158-61, 165, 165 n.; he is the true B. who swerves not from the truth, 8, 171; twelve great observances of a B., 8, 182; all companions of B. extol him who has become emancipated, 8, 345; shall not speak barbarous language, 14, 40; 26, 32; B. who do not perform

the twilight devotions are equal to Śūdras, 14, 248; the three debts of a B., 14, 261 sq., 271; let a B. become a Muni, and then he is a B., 15, 129 sq.; humility required of them, 25, lxvii, 59 sq.; unworthy B. who are like cats and herons (hypocrites), 25, 159, 159 n.; 45, 417; B. who renounce the world, but continue to live as householders, 25, 214-16, 214 n.; must not recover property by sacrificing or teaching, 25, 313; a B. fined for not inviting his neighbour to festivals, 25, 322, 322 n.; in distress may live by alms, 25, 424; may teach and sacrifice for despicable men in times of distress, 25, 424 sq.; penances for B. who acquire property by reprehensible methods, 25, 470, 470 n.; should be taught the Śāvitṛī at once, 44, 89; four duties of B.: Brāhmanical descent, befitting deportment, fame, and the perfecting of the people, 44, 100; must not consume spirituous liquors, 44, 233, 260; those B. who know nought of the Āvamedha, may be despoiled by the keepers of the sacrificial horse, 44, 360; discourse on the supreme Brahman, 49 (i), 127.

(d) EXCEPTIONAL LAWS REGARDING B.

The most heinous crime of slaying a B., 1, 84; 2, 71, 90, 266, 278, 280, 283 sq., 292 sq.; 7, 132, 134; 14, 101, 122, 175; 25, 161, 270, 309, 382 sq.; 42, 522; 44, 328, 340 sq., 396; *no greater crime is known on earth than slaying a B.; a king, therefore, must not even conceive in his mind the thought of killing a B.*, 25, 320, 451 n.; a murder other than the slaying of a B. is no murder, 44, 340; 45, 363 n.; *see also* Brahmatyā;—are exempt from opprobrious, capital, and corporal punishments and servitude, 2, 125, 125 n., 216, 245; 14, 201, 233; 25, 320; 88, 203 sq., 229, 362; foes declaring themselves to be cows or B. must not be slain, 2, 229, 229 n.; the sin of accusing a B. of a crime, 2, 282; their privileges, 7, 19; 88, 219-22; how to be punished, 7, 25; 88, 58, 388; crime of committing B. to

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(e) B. AND KINGS OR NOBLES (KṢHATRIYAS).

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# (f) B. IN BUDDHIST AND JAINA TEXTS.

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- union with Brahman, 11, 171-85; various B. teach various paths, such as the Addharya B., the Tittirya B., the Kbandoka B., the Kbandava B., the Brahmapariya B., 11, 171, 171 n.; how they recite the Vedas, 11, 172 sq.; B. and laymen (brāhmaṇa-gahapatikā), 11, 258 n., 261, behave badly at dinners given to them, 18, 152, the Lokāyata system of the B. not allowed to the Bhikkhus, 20, 151 sq.; an honorific title used by Buddhists and Gainas, 22, xxx; among those who are not attached to the world, there is real Brahmanhood, 22, 45, B. a title of Mahāvīra, 22, 63, 66, 82 sqq., &c.; 45, 301, 301 n., 310; Buddha calls himself a B., i.e. an Arāhat, 86, 8, 8 n, 10, think themselves the highest among men and revile the Bhikkhus, 86, 21 sq.; B. only worthy of gifts, 86, 120 sq. n.; B. and Buddhists, both reformers, 86, 127 sq. n.; the superiority of monks to B, 45, 50-6; a true monk who is exempt from all Karma is a true B, 45, 138-41, called 'holy cats' by Ārđiaka, 45, 417; B. and Samanas, see Holy persons, Castes, Priests, and Srotiyyas.
- Brāhmana** (neuter), title of texts, 'sayings of Brahmins,' applicable to all old prose traditions, 1, lxvi; several Upanishads occur in B., 1, lxvi sq.; B. and Āraṇyakas, both liturgical, 1, xci sq.; in the sense of Upanishad or secret doctrine, 1, 264, 264 n.; the B. literature, 12, ix, xxii-xxi, xlvii; B. means a dictum on ceremonial, 12, xxii sq.; B. and Mantrasamhitā to be studied, 25, 144; Gr̥hya ceremonies mentioned in B., 30, xiv-xxii; interpretation of Mantras in the B., 32, 29, 56, 359 sq.; mystic sense, dogmatic explanation of an oblation, 43, 240; B., Mantras, and arthavādas, 48, 330, see also Atareya-B., Kaushitaki-B., Pañkavimsa-B., and Satapatha-B.
- Brāhmanādharmikasutta**, t.c., 10 (ii), 47-52.
- Brāhmanagītā**, title of a chapter of the Anugītā, 8, 256 n., 310 n.
- Brahmānanda-vallī**, the second Adhyāya of the Taittirīyaka-Upanishad, 15, xxvii sq.
- Brahmanaspati**, invoked to purify from sin, 14, 251; the lord of Brahman or speech, 15, 82; the Lord of prayer, a name of the Creator, 48, xiv; lord of the priesthood, 48, 73; is the sun, 44, 453, invoked at the Pravargya, 44, 453, 476 n., 478; Agni identified with B., the Brahman priest among the gods, 46, 186, 190; the same as Br̥haspati, q. v.
- Brahman-egg**, created, 48, 127, 334, 731.
- Brahma-nirvāṇa**, t.t., Brahmic bliss, 8, 27 n., 52, 52 n., 176, 176 n.
- Brahmanism**, germs of Buddhism and Gainism in it, 22, xxxii.
- Brahman-slaying**, see Brahmanahatyā, and Brāhmana (d).
- Brahmapura**, city of Brahman, 34, 178. See Brahman (c).
- Brahmarishi**, worshipped, 29, 141.
- Brahmasavyasṭha**, i.e. he who is firmly grounded in Brahman, obtains immortality, 1, 35.
- Brahmasattra**, see Veda (c).
- Brahma Sikkhīn**, n. of a Brahmapriya god, 21, 5.
- Brahmasūktā**, in the Samhitopaniṣad of the Ātharvavedas, 38, 62, 48, 191.
- Brahma-sūtras**, 'texts about the Brahman,' not the Vedānta-sūtras, 8, 31, 102; another name for Vedānta-sūtras, 34, xiv n.; see Vedānta-sūtras.
- Brahmasvaranādābhinandita**, n. of the 42nd Tathāgata, 49 (ii), 6.
- Brahma-upanishad**, or the secret doctrine of the Veda, its teaching, and its result, 1, 44; 34, 94; 48, 336, 525.
- Brahmavarāṇasa**, Sk., t.t., 1, 29 n.
- Brahma-veda** = Atharva-veda, 42, xxvii sq., xxviii n., xxx, xliii, lx, lxii-lxvii.
- Brahmavidyā**, knowledge of the Brahman, see Brahman (b).
- Brahmavidyābharana**, on Bauddha sects, 34, 401 n., 404 sq. n.
- Brahma-vihāras**, see Meditations.
- Brahma-world** (world of the Brahman, neut. or of Brahman, masc.), all creatures day after day go into the B., and yet do not discover it, 1, 129; 48, 317 sq.; deep sleep is

absorption in the B., 1, 129; 15, 171; 48, 317 sq.; is free from all evil, and lighted up once for all, 1, 130; belongs to those who find it by abstinence (*brahmacarya*), 1, 130 sq.; 88, 384; details about it, its lakes, &c., 1, 131, 132 n., 275 sq.; the sun is the door of it, 1, 134; the Devas are in the B., and meditate on the Self as taught by *Pragāpati*, 1, 142; *having shaken off the body, I obtain self made and satisfied the uncreated world of Brahman*, 1, 143; obtained by him who performs the duties of studentship, householdership, and of the mendicant, 1, 144; is water, 1, 279; by life-long service to a teacher the professed student gains the B., 2, 193; 7, 120, 129; 25, 72 sq., 157; a well-conducted *Snātaka* will never fall from it, 2, 226; obtained through the *Brāhma* marriage rite, 7, 108; attained by a giver of a hundred milch cows, 7, 272; even the B. only temporary, 8, 79 sq., 80 n.; a wise *Brāhmaṇa* came from B., 8, 231; the imperceptible seat of the Brahman, the highest world, 8, 234; *Satyalo* or B., 8, 234 n.; the highest goal of *Brāhmaṇas* and *Kshatriyas*, 8, 255; *Mātahga*, the *Kāṇḍāla*, went to the B., 10 (ii), 23; he who pretends to be an *Arhat*, without being one, is a thief even in the B., 10 (ii), 23; Buddha teaches the beings in B., 10 (ii), 96, 142 sq.; is void like other worlds, 10 (ii), 208; no one in it can digest what Buddha digested, 11, 72; the turning of the wheel of the empire of Truth heard in B., 11, 155; Buddha understands the B. as all other worlds, 11, 185-7; the *Iddhi* of reaching in the body up to the B., 11, 214; *Sudassana* entered it, 11, 285; Buddha will not lay aside his body in any place of B., 11, 288; he who fulfils the duties of a householder never falls from it, 14, 44 sq., 49; gained by self-immolation, 14, 136; the reward of a *Brāhmaṇa* who follows the rules of the law, 14, 224; by teaching the rule of *Pragāpati* one becomes exalted in it, 14, 332; Brahman (neut.) seen

in it, as in light and shade, 15, 22; worlds of *Pragāpati* woven into the worlds of Brahman, 15, 131; bliss in the B., 15, 172 sq., 176; 25, 169, 204, 204 n.; he who knows the Self obtains the B., 15, 180; from the worlds of Brahman there is no return, 15, 208; blissful state in the B. obtained by meditation on God, 15, 236; this B. in the moon belongs to those who beget children, but that pure B. belongs to those who practise penance, abstinence, and truth, 15, 273 sq.; as a reward for meditation on *Om*, 15, 282; 84, 174; he is led up to the B. by the *Sāman*, 15, 282; 84, 173; 48, 311 sq., *Hiranyagarbha* dwells in the B., 15, 282; 84, 173; rebirth in the B., 19, 138; the *Akanishṭhas* and *Ābhāsvaras* in the B., 21, 340, 346; a pious *Brāhmaṇa* goes to the highest dwelling-place, 25, 92, 92 n.; is the small ether, 84, 180; not 'the world of Brahman,' but 'the world which is Brahman,' 84, 180 sq.; 48, 751 sq.; how far is the B.? 85, 126 sq.; one of the four great continents, 35, 130; *Arahat*ship or birth in the B. the two highest rewards of universal love, 35, 279; the *Bodisat* reborn in the B., 86, 19, 22; one of the fourteen worlds, 48, 328, 429; on the passing away of the effected B., at the *pralaya* the souls go to the highest Brahman, 48, 749 sq.; reached by mendicants, 49 (i), 128. *See also* Worlds.

**Brahmayagña**, *see* *Veda* (c).

**Brahmisundari**, n.p., at the head of the nuns in *Rishabha's* time, 22, 284.

**Brāhmī-upanishad**, not a title of the *Kena-upanishad*, 1, lxxxiii, lxxxix; penance, restraint, sacrifice are its feet, the *Vedas* its limbs, the True its abode, 1, 152 sq.

**Brahmodya**, t.t., riddles from the *Veda*, given at *Srāddha* feasts, 25, 118, 118 n.; theological discussions between the priests as part of ceremony, 44, 79, 79 n., 314-16, 388-91; is the complete attainment of speech, 44, 391.

**Brahmopanishad**, *see* *Brahma-upanishad*.

**Brahmopāsana**, t.t., meditation on Brahman, and pratikopāsana, 1, 201.

See **Brahman** (c, b).

**Brahmo Samāj**, 1, lxiv

**Breath** (Sk. *prāṇa*).

(a) Regulation of breathing.

(b) The b. of life, the vital principle, the soul.

(c) The chief vital air and the organs of the soul.

(d) B. as a divine principle or being.

(a) **REGULATION OF BREATHING.**

Stopping the b., as part of a penance or of a ceremony, 2, 86, 129, 183, 185, 290, 293, 293 n.; 12, 367; 14, 46 (highest form of austerity), 120 sq., 125-7, 162, 162 n., 247, 251, 251 sq. n., 278, 295, 308, 313-18; 25, 44 sq., 459, 461, 471 sq., 479, 29, 118; 30, 115, 243; stopping of the b. removes all sin, 7, 181-3; stopping of the b. enjoined for ascetics, 7, 281; 8, 372 sq.; 25, 210 sq.; 85, 130 sq.; the sacrificer, by drawing in his b., establishes the fire in his soul, 12, 311; the observance of breathing up and down (*prāṇa-vrata*), 15, 98; management of b. to bring about Tāoistic perfection, 89, 24, 51, 53 sq.; manipulating the b. to secure longevity, 89, 95 sq., 146, 364; 40, 139 n.;—the going b. is unclean, defiles the fire, 4, lxxvi, lxxvi n., lxxviii, 172 sq. n.; 25, 137; the *Paṭidāna* or mouth-veil to prevent defilement by b., 4, 172, 172 sq. n., 273, 5, 333 sq and n.

(b) **THE B. OF LIFE, THE VITAL PRINCIPLE, THE SOUL.**

*Prāṇa*, meaning b., spirit, and life, is the conscious self (*pragjātman*), 1, xxv, 120 n., 236, 290 sq., 294-300, 307; 34, 105; Om a name of it, 1, xxv; called *ana*, the breather, 1, 74, 74 n.; everything is food for b., 1, 74; 15, 203 sq.; 88, 211, 213, 309 sq.; 43, 398 sq.; water is the dress of b., 1, 74; 15, 203 sq.; 88, 211-14; 48, 640 sq.; called *Ama*, 1, 76; 15, 82; the subtlest portion of water becomes b., 1, 96-8; 88, 366; comes from water, and will not be cut off, if you drink water, 1, 97; mind in deep sleep and at death is merged in b., and b. in fire, 1, 99, 101, 108, 307; 88, 366-8; 48, 729 sq.; *prāṇa* springs from the

Self, 1, 124; 34, 167; is attached to the body, as a horse is attached to a cart, 1, 142, 142 n.; is life and death and immortality, 1, 213 sq., 294; 15, 56; 34, 164; 48, 250-4; simile of the chariot mounted by *Prāṇa* or b., mind being the driver, 1, 234; is the beam on which the house of the body rests, 1, 252, 257; marrow is b. and seed, 1, 258; the dying person says, 'B. to air and to the immortal,' 1, 313; 15, 200; soul dwells in the seat of the b., the heart, 8, 242; is food, 12, 223, 304; 26, 212, 348; 41, 379, 394 sq.; 44, 269; is fire, 12, 311-13; 43, 327; by its departure man departs, by its staying he lives, 15, 283 sq.; 48, 572; the Sun as the outer Self, and B. as the inner Self, 15, 305-12; the heart is b., and the animal is b., 26, 204, 211; the *Ukthya graha* is his undefined b., and as such the self of his, 26, 292 sq.; there is no soul in the b., 35, 48 sq.; is most beneficial for man, 34, 98; strength is b., 34, 99; denotes either the individual soul or the chief vital air, or both, 34, 102 sq.; is the abode of the power of action, 34, 105; remains awake in the state of deep sleep, 34, 162-8; may be called 'higher' with reference to the body, 34, 172; spoken of as a 'person,' 34, 261; the causal substance of mind, 88, 366; is merged in the individual soul, on the departure of the soul, 88, 367 sq.; the soul, with the b., goes to the elements, 88, 368; knowledge depends on b., 40, 139, 139 n.; it is by its b. that we control whatever creature we grasp, 40, 262; the body is the house of the b., 40, 270; the spirit is the child of the b., 40, 272; fashioned from fire, 43, 4; is the wind, 43, 33, 66, 333; why b. is warm, 43, 135; the immortal element of man, 48, 327; identified with the *Yagus*, 48, 337, 340; the man in the eye is b., 48, 371; rite of breathing over a new-born child, 44, 129 sq.; etymology of *prāṇa*, b., 44, 263; food eaten by means of b., 44, 263 sq.; is the transformer of seeds, 44, 345; is the individual soul, 48, 300-4, 379,

383; is different from air, it is an instrument of the soul, 48, 573, 575.

(c) THE CHIEF VITAL AIR AND THE ORGANS OF THE SOUL.

The *mukhya prāna*, b, in the mouth, or chief vital air, is free from evil, 1, 5, its importance for the other vital breaths or senses, 1, 5 sq.; 88, 89, 95; by it the Devas conquered the Asuras, 1, 5, 15, 79 sq., there is one unmoving life-wind, 8, 274; a hymn addressed to the chief Prāna, who is identified with all the gods, 15, 275 sq.; is produced from Brahman, is distinct from air in general and from the other vital airs, and is minute, 34, lix; 88, 84-91, 93-6; 48, 575; according to the Sāṅkhyas, the combined function of all organs, 88, 86; various powers ascribed to it, 88, 87; is independent in the body, like the individual soul, 88, 87; is subordinate to the soul, 88, 88; has five functions like mind, 88, 89 sq.; acts under the guidance of Vāyu, 88, 91 sq.; is not a sense-organ, 88, 93 sq.; accompanies the soul when leaving its body, 88, 102; glorified in the Udgītha-vidyā, 88, 192-5; esoteric knowledge about it, 44, 83 sq.; created, 48, 572 sq.;—Vāyu among the Devas, b. (prāna) among the Prānas, the end of all, 1, 58; 84, lxxiv; 88, 256-9; swallows during sleep and at death all senses, but produces them again at the time of waking, 1, 59, 59 n., 295 sq.; 48, 332; is the best among the senses or organs, 1, 73 sq., 207, 290 sq., 294 sq.; 15, 97 sq., 201-4, 274 sq.; 88, 256; when b. departs, the other senses depart with it, 1, 223; the union of speech and mind, 1, 248; b. and speech swallow each other; speech is the mother, b. is the son, 1, 256; the inner Agnihotra, or the offering of b. in speech, and of speech in b., 1, 266, 283; 48, 294 sq.; see also Prāṇāgnihotra; is the beginning of all words, 8, 353; the triad of mind, speech, b., 15, 93-7; is one of the pañcakānāb, or 'five-people,' 84, 260-2; speech, b., and mind presuppose fire, water, and earth, 88, 78 sq.; b. and speech, male and female, 48, 285; speech

created B., B. the Eye, 48, 377 sq. See also Prānas.

(d) B. AS A DIVINE PRINCIPLE OR BEING.

Identified with the sun, 1, 7, 214; all these beings merge into b., and from b. they arise, 1, 20; 84, 85 sq.; 48, 569; prāna, spirit or b., is all whatever exists here, 1, 49, 120; 34, 64; 44, 15; prāna or b. is the highest Brahman, 1, 55-8, 55 n., 58 sq n., 65, 65 n., 233 sq., 280 sq.; 15, 65, 142, 154, 194; 84, xxxiv, 84-7, 97-106, 272; 88, 143; 48, 246, 250-4, 256, 276 sq.; is the oldest and the best, 1, 72, 76; 88, 84 sq., 186 sq.; 48, 636 sq.; is sattya, the true, 1, 209; all things are supported by b., 1, 210, 15, 275; 48, 47 sq.; Indra said 'I am Prāna (b), O Rishi, thou art Prāna, all things are Prāna. For it is Prāna who shines as the sun, and I here pervade all regions under that form,' 1, 219, 236, 294; 48, 250-4; is Hiranyagarbha, 1, 236; 15, 16; is the couch of Brahman, 1, 277; meditation on the absorption of the gods into b. or Brahman, 1, 288-90, is blessed, imperishable, immortal, independent of good and bad actions, the guardian of the world, the king of the world, the lord of the universe, and Indra's self, 1, 299 sq.; Aditi arises with Prāna, 15, 16; b. in which everything trembles is Brahman, 15, 21, 21 n.; 84, xxxvii, 229-31; the Person (puruṣa) is the b., 15, 38; 25, 513; is the one god, 15, 142; 84, 200, 269; 44, 117; is the Self, 15, 287, 290, 311-13; 34, 231; 48, 569; Time (Kāla) is b., and only a manifestation of Brahman, 15, 302; invoked for protection, 29, 232, 348; is the bhūman b. or the highest Self? 34, 162-8; through knowledge of the b. as Brahman immortality arises, 34, 229-31; is the maker of all the persons, the person in the sun, the person in the moon, &c., 34, 269; by means of b. the gods aroused the sun, 42, 51; Prāna, life or b., exalted as the supreme spirit, 42, 218-20, 622-6; Prāna as a rain-god, 42, 218 sq., 623 sq.; is the Viśva-gyotis, 48, 131; 'he who waketh in

the worlds and sustaineth all beings,' the b., identified with the Agni-hotra, 44, 47 sq.; food and b. are the two gods, 44, 117; a term referring to the Highest Reality, 48, 522; meditation on prāṇa, 48, 679.

**Breathings**, see Prāṇas.

**Bṛību**, Bharadavāga accepted cows from the carpenter B., 25, 424, 424 n.

**Brick Hall**, the, at Nādika, 11, 24, 25 n, 27.

**Bṛihadāraṇyaka** - **upanishad** quoted, 8, 401; 88, 421-3; 48, 773-5; King Ganaka in the B., 12, xliii; portion of the Satapatha-brāhmaṇa, 15, xxx, 44, xiii, xlix sq; editions of it, 15, xxx; in the Kāṇva and Mādhyandina texts, 15, xxx; 84, lxxxix, 134, 260 n, 262 sq, 88, 214, 308, 48, 403, 422 sq, 544, 735, translated, 15, 71-227; germs of Māyā doctrine in the B, 84, cxvii, cxx sq.

**Bṛihadratha**, n p, 46, 33, 36.

**Bṛihadratha Aikshvāka**, n of a king, taught by Śākāyanya, 15, xlvii, 287-90, 326-9.

**Bṛihaduktha Vāmadevyā**, worshipped at the Tarpana, 80, 244, a Rishi, saw the Aprī verses of the horse, 44, 302; had a golden ornament at his neck, 46, 407.

**Bṛihaspati**, or **Brahmanaspati**, the Lord of Prayer.

(a) B in mythology

(b) Worship of B.

(a) **B. IN MYTHOLOGY.**

B., the lord of Bṛihatī or speech, 1, 6; 15, 82; meditated on the udgītha, 1, 6; chief among domestic priests, 8, 89; is the lord of Brāhmaṇas, 8, 346; a form of Agni, 12, xvi sq. n; 14, 216; 82, 82, 94; 42, 52, 110, 541, 552; 46, 292, 294; is the Brahman priest of the gods, 12, 6 sq., 215; 26, 435; 41, 122 sq., 46, 190; B. Angirasa ordains the sacrifice to men, 12, 66 sq.; the portion of the sacrifice taken out of Pragāpati was appeased by B, 12, 211, 211 n., 213; the world of B., 14, 309; the bliss of B., 15, 60, 61 sq. n.; having become Sukra, he brought forth the false knowledge, to protect Indra against the Asuras, 15, li, 342; the gods pay worship to B., 19, 78; is

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(b) **WORSHIP OF B**

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**Br̥haspati**, n. of an author of heretical doctrines, 15, li; disregards the Karma-Kāṇḍa, 48, 409; the author of a materialistic and atheistic Smṛti, 48, 412.

**Br̥haspati**, n. of the author of a law-book; conversation between Manu and B., 25, lxxix; on Manu's attitude towards Niyoga, 25, xciv, 339 n.; remodelled the Manu-smṛti, 25, xcvi, cix; 38, xii, 274; mentioned in the B.-smṛti, 38, 284.

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**Buddha**.

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(a) NAMES AND TITLES OF A B.

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58; how the remains of the Tathāgata are to be treated, 11, 91-3, 125 sq.; how the news of his death was received by gods and men, 11, 116-22; by the knowledge of the four noble truths, B. became free from rebirth, 11, 152 sq.; how the news of B.'s death was received by the Bhikkhus, 20, 370 sq.; his dead body saluted by women first, 20, 379; has passed away, but exists in his doctrine and discipline, 35, 113 sq., 149 sq. *See also* Bodhisattva.

(d) BODILY AND MENTAL CHARACTERISTICS OF A B.

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(f) GOTAMA B. AS A PREACHER AND TEACHER.

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- Bull** declares the Brahman to Satyakāma, 1, 61; the storm-floods of the heavenly b. as urne, 4, lxxv; glorification of the b. (primaeval b. or species of the b.), 4, 231, 231 n, 249; 23, 93, 350; the primaeval b, *see under* Animals (1); the ceremony of setting a b. at liberty (*vrīshot-sarga*), 7, 260-3; 29, 100 sq., 353-5; 83, 162, 162 n., priests of Asuras kill Manu's b., 12, 29; represents Indra, 12, 416; Fravashi of the b. worshipped, 28, 200; leading round a b, 28, 249; consecrated hairs of the tail of a white b. used at sacrifices, 31, 349; b. among the cows (storm among the clouds), 32, 63, 73; simile of the b., 36, 333 sq.; a b. set at liberty as sacrificial fee, 41, 45 sq., 56, 61; a b. is the Pragāpati among the cows, 41, 58; is Indra's own animal, 41, 60; one of the five sacrificial animals, 41, 162, 165 sq.; is eight-hoofed, 41, 177, the b. is vigour, 48, 38 sq.; origin of the b., 44, 215, has an excrescence or hump, 44, 276; *see also* Ox;—'a bull's hide' as a measure, 7, 272, 272 n.; b.'s hide used for auspicious rites, esp. at weddings, 29, 41, 171, 181, 247 sq., 285, 383; 80, 47, 50, 193 sq., 263; 42, 185, 645;—*bull's urine* (*gômēz*) as a means of purification, 4, lxxiii, lxxv, lxxv n., lxxix, 63 sq., 63 n., 79, 81 n., 91 sq., 93, 98 sq., 106, 107 n., 120 sq., 124 n., 125 n., 126-31, 188, 216 sq. and n., 278 n., 279; 5, lxxiii, 262, 269 sq., 270 n., 272 sq., 279, 281 sq., 333, 348 sq., 348 n.; 18, 162 n., 171, 171 n., 284 n., 305, 307-13, 309 n., 310 n., 317, 331, 339 sq., 358, 360, 365, 433-7, 433 n., 445, 447, 449, 451-5, 457; 28, 336; 24, 60 n., 297 n., 337 n., 340 n.; 37, 126, 480 sq. *See also* Nīrang.
- Bundahis**, its title and contents, 5, xxii-xxiv, xxxv-xxxvii, xlv sq.; called Zand-ākās, 5, xxiii, 3, 3 n.; a translation or epitome of the Dāmdād Nask, 5, xxiv, 177 sq. n., 181 n.; 37, 14 n., 465, 465 n.; MSS. and recensions of the B., 5, xxiv-xliii, 2; translations of the B., 5, xxv-xxvii, xliii-xlv; its date, 5, xli-xliii, xlvii; 18, xxvii; translated, 5, 1-151; paraphrased by Zād-spāram, 5, 153; written after Alexander, 37, 437, 447; chronology of the B., 47, xxvii-xxxv, xxxviii.
- Būrg**, the angel, co-operator with Tīstar, 5, 26, 169; rouses the bird Kāmōr, 5, 70.
- Burial-ground**, *see* Cemetery.
- Burial-mounds**, *see* Stūpas.
- Burma**, the Dhammathats or law-books of, 38, 275 sq.
- Būshāsp**, demon of slothfulness, 5, 110, 366, 366 n.; 18, 93, 95.
- Būshyāsta**, spell against the long-handed gaunt B., 4, 145 sq.; demon of sleep and laziness, 4, 197, 197 n., 199; 28, 323; 81, 346 n.; flees from Mithra, 28, 144, 155; the yellow B. destroyed by Aryan Glory, 28, 284.
- Būt**, Zd. Būiti, the demon (Bhūta) 'whom they worship among the Hinds,' 5, 111, 111 n. *See* Būiti.
- Būtāsp**, the Bodhisattva, 4, liii.
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**Caste, castes.**

- (a) Mutual relation of the c., their duties and occupations.
- (b) Brāhmanas and Kshatriyas.
- (c) Kshatriyas and Vaisyas.
- (d) The twice-born c. or Āryans.
- (e) Low c. and outcasts.
- (f) Mixture of c., mixed c.
- (g) Religious view of c.
- (h) Religious rites different according to c.
- (i) The c. and the law
- (j) C. disregarded.

(a) **MUTUAL RELATION OF THE C., THEIR DUTIES AND OCCUPATIONS.**

The Brāhmana is one of Soma's mouths, with which he eats the Kshatriyas; the Kshatriya is one of Soma's mouths, with which he eats the Vaisyas, 1, 287; initiation, study of the Veda, and kindling the sacred fire ordained for the three higher c., to serve the other c. the duty of the Sūdra, 2, 1 sq.; occupations of c. in times of distress, 2, 131-14; 14, 20, 235 sq.; 25, 420-30; respect due to members of different c., 2, 48; 25, 53, 53 n., 55, 58; difference of c. with regard to the rules about saluting, 2, 53, 209 sq., 209 n.; 25, 52 sq.; lawful and unlawful occupations for members of the four c., 2, 123 sq., 211-14, 227-34, 234 n.; 7, 13, 136 sq., 189; 10 (ii), 112, 116 sq.; 14, 11-18, 20, 175 sq.; 25, 1xxii, 325-7, 419, 499; 29, 124; 33, 54-8, 68 n.; 35, 247 sq.; precedence among the various c., 2, 125 sq., 125 n.; a king shall choose his officers from the

three higher c., 2, 163; *all men must serve those who belong to higher c.*, 2, 234; the c. of Kāyasthas or scribes, 7, xxiv, xxx, 46; duties of the four c., and law regarding the relation between them, 7, 12 sq., 27-9; 8, 126 sq.; 14, 199; 25, xii, 1, 24 sq., 27, 32 sq., 400-2, 416, 478; 25, cvn.; *a Brāhmana, though only ten years old, and a member of the kingly c., though a hundred years old, must be considered as father and son, and of these two, the Brāhmana is the father. The seniority of Brāhmanas is founded upon sacred knowledge, of Kshatriyas, upon valour in arms, of Vaisyas, upon grain and (other) wealth; of Sūdras, upon (priority of) birth*, 7, 131; a rich man surrounded and waited upon by a crowd of Brāhmanas, Kshatriyas, Vaisyas, and Sūdras, 21, 101; king the protector of the system of c., 7, 14; 25, 221; the peculiar laws of c. to be observed in the absence of special rules of revealed texts, 14, 4, 4 n.; *a Kshatriya shall pass through misfortunes which have befallen him by the strength of his arms, a Vaisya and a Sūdra by their wealth, the chief of the twice-born by muttered prayers and burnt-oblations*, 14, 129; 25, 436; Sūdras created to serve the Brāhmanas, 25, 326; Brāhmanas may appropriate property from Vaisyas and Sūdras for sacred purposes, 25, 432 sq.; the law protects the four c., 33, 8; usury allowed for Vaisyas, but not for Brāhmanas, 33, 68; a Kulika, head of a caste, 33, 89 n.; Sāgala crowded with Brāhmanas, nobles, artificers, and servants, 35, 3; Vaisya and Sūdra surrounded by Kshatriya and Brāhmana, 41, 227; Sūdra, Rāga, Brāhman, 42, 72; people, as compared with nobles and Brāhmanas, are like iron, as compared with gold and silver, 44, 339, 339 n.; minstrels, harlots, gamblers, eunuchs are to be neither Sūdras nor Brāhmanas, 44, 417; Brāhmanas, Kshatriyas, Vaisyas, Kāṇḍālas, Vukkasas, hunters, merchants, Sūdras, 45, 301.

(b) **BRĀHMANAS AND KSHATRIYAS.**

Agātaratru, the Kshatriya, teaches the Brāhmana Gārgya Bālāki, 1, 306; 15, 100 n., 103; a Brāhmana of ten

years to be considered as the father of a Kshatriya of a hundred years, 2, 53; Kshatriyas, when assisted by Brāhmanas, do not fall into distress, 2, 236; *Brāhmanas, united with Kshatriyas, uphold gods, manes, and men*, 2, 238, Brāhmanas are lords over all other c., 7, 215; Gāyatrī = Brāhmanas, Trishrubh = Kshatriyas, 12, 96; Kshatriyas and Brāhmanas represented by Indra and Agni, 12, 419; 26, 362; 44, xxii; etiquette between Brāhmana and king, 15, 162 sq.; a Kshatriya sage teaches a Brāhmana, 15, 204 sqq.; Kshatriyas and Brāhmanas are fixed in Prāna, 15, 275; the monastical order of Gainas and Buddhists chiefly intended for Kshatriyas, not for Brāhmanas, 22, xxx sq.; the embryo of Mahāvira removed from the southern Brāhmanical part to the northern Kshatriya part of Kunda-pura, 22, 190 sq., 219, 223, 226-8; a Kshatriya and a learned Brāhmana must never be despised, 25, 150; mutual relation of Kshatriyas and Brāhmanas, rivalry between them, 25, 399, 399 n.; 48, 345 n.; 44, 131-4; from out of the priesthood (Brahman) the nobility (Kshatra) is produced, 25, 399, 399 n.; 44, 226 sq.; Brāhmana the root, Kshatriya the top of the sacred law, 25, 447; by the Dikshā the sacrificer, of whatever c. he be, becomes a Brāhmana, 26, 35; Brahman and Kshatra, two vital forces, 26, 124; prayer for the priesthood and nobility, 26, 144; 43, 231-5; 44, 294, 485 sq.; a Brāhmana can be without a Kshatriya, but a Kshatriya not without a Brāhmana, 26, 270 sq.; Kshatriyas learn their duties from Brāhmanas, 35, 233; the Bodhisattva reflects whether he should take birth as a Kshatriya or a Brāhmana, 35, 272; Brāhmanas superior to Kshatriyas, 35, 290; was Buddha a Brāhmana or a Kshatriya? 36, 25-30; Buddhist phrase 'Khattiyas and Brahmanas', 36, 127 n.; Buddhas always born as Brāhmanas or Kshatriyas, 36, 132 n.; Vāgapeya for Brāhmanas and Kshatriyas, Rāgasūya for Kshatriyas, 41, xxiv sq., 3

sq., 23-5; kindling-sticks for Kshatriyas and priests, both are Agni, 41, 259 sq.; the Kshatriya must give a sterile cow to the Brahmanas, 42, 177; Brāhmanas and Rāganyas contend with one another in the theological disputations, 44, 112-15; why a Brāhmana and a Rāganya must perform the lute-playing at the horse-sacrifice, 44, 286 sq. *See also Brāhmanas (c), and Kshatriyas (c) KSHATRIYAS AND VAISYAS.*

The Vaisyas serve, store up for the Kshatriyas, 12, 82, 94; Kshatra and Vis, represented by Prastara and Barhis, 12, 92 sq.; the Pravara in the case of Kshatriyas and Vaisyas, 12, 115 n.; Kshatriyas represented by Indra (and Agni), Vaisyas by the Virve Devās, 12, 371; 26, 220 sq.; Indra (or Varuna) the nobility, Maruts the people, and the nobility are the controllers of the people, 12, 387, 393, 399, 401 sq.; 26, 334 sq., 338, 395 sq. n., 396 sq.; the people are the nobleman's food, 26, 65 sq.; 41, 13, 153; 43, 125, 129, 132 sq., 132 n.; the nobility surrounded by the people, 26, 146; 44, 466; peasantry obedient to the nobility, 26, 227 sq.; 44, 227, 303; Vainya or Rāganya at the Vāgapeya chariot race, 41, 29; king sprinkled with consecration water by a Rāganya and Vainya, 41, 83 sq.; milk is the nobility, Surā-liquor the peasantry, the nobility is produced from out of the peasantry, 44, 225, 228.

#### (d) THE TWICE-BORN C. OR ĀRYANS.

Three c. mentioned by the names of Brāhmana, Rāgan, and Vis, 1, 143, 143 n.; what wise men of the three twice-born c. approve, is virtue, 2, 72; pure men of the first three c. shall be cooks, or Sūdras under certain restrictions, 2, 104 sq.; a Snātaka shall live in a place chiefly inhabited by Āryans, 2, 225; a Snātaka shall always behave as becomes an Āryan, 2, 226; the three first c. called twice-born, 7, 12, 119; *those countries are called barbarous (mlekkha) where the system of the four c. does not exist; the others are denoted Āryāvarta (the abode of the Āryans);* 7, 255; the twice-born

are the first among men, 8, 353; *Samśkâras* and Veda-study for the three higher c., 8, 358; the twice-born c. and the *Sûdras*, 14, 9 sq.; 25, 402; twice-born men shall reside in pure countries, *Sûdras* anywhere, 25, 33; *Āryan* has three births, 25, 61; *Sûdras* personating twice-born men to be punished, 25, 381, 380 sq. n., 388; non-*Āryan* origin cannot be concealed, 25, 415; different duties of *Āryans* and non-*Āryans*, 25, 418; how far *Sûdras* may imitate *Āryans*, 25, 428-30; falsely attributing to oneself high birth, a mortal sin, 25, 441; the gods (and hence also the sacrificer who is consecrated) only commune with the three higher c. who alone are able to sacrifice, 26, 4; nobility and priesthood and the people are this all, 26, 291 sq.; cruel punishments of *Sûdras* proffering a false accusation against twice-born men, 33, 33; men only of the three higher c. entitled to the study of the Veda, 34, 197; 'the *Sûdra* and the *Ārya*' = all men, 42, 68, 402; Brahman (priesthood), *Kshatra* (nobility), and peasantry, 48, 67 sq.; *Kshatra* (nobility), *Sûdras* and *Āryas* created, 48, 74 sq.; prayer to be delivered from sins committed against *Sûdra* or *Ārya*, 44, 265; it is a rare chance to be born as an *Ārya*, for many are the *Dasyus* and *Mlekkhas*, 45, 43. See also Society, *Vaiśya*, and *Sûdra*.

(c) LOW C. AND OUTCASTS.

Gifts which may be accepted even from an *Ugra*, or a *Sûdra*, 2, 27, 27 n., 65 sq., 65 n.; near a *Sûdra*, a *Kāṇḍāla* and an outcast, as near a burial-ground, the study of the Veda must be interrupted, 2, 34, 261; 7, 124; 14, 121 sq., 210; 28, 81, 324; he shall not study the Veda in a village where *Kāṇḍālas* live, 2, 34; 14, 64; 28, 324; food brought or looked at by an *Apapātra*, *Sûdra*, *Ugra*, outcast, or *Nishāda* is impure, 2, 60, 60 sq. n.; 7, 163; 14, 69, 25, 162-4; intercourse with outcasts and with *Apapātras* forbidden, 2, 74; 7, 133, 187 sq.; 14, 5, 109, 230, 25, 497; penance for a *Brāhmaṇa* who has served a man of 'the black

race,' 2, 87, 87 sq. n.; how one should behave towards teachers and relations who have lost their c., 2, 88; it is sinful and defiling to touch or speak to, or look at a *Kāṇḍāla*, outcast, or *Mlekkha*, 2, 103; 7, 94 sq.; 14, 121, 171, 183; 25, 119, 183; dogs, outcasts, and *Kāṇḍālas* receive a share at meals, 2, 122; 14, 50; 25, 92; outcasts do not inherit, 2, 133; 14, 89; 25, 372 sq. and n.; 33, 194; a funeral meal looked at by dogs, *Apapātras*, *Sûdras*, *Kāṇḍālas*, or outcasts, is defiled, 2, 145, 259; 7, 250; alms may be accepted from all c. except *Abhivastas* and outcasts, 2, 190; garments of the mourners to be given to men of the lowest c., 2, 254; the crow, the *Kāṇḍāla* among birds, 2, 266 n.; those who associate with outcasts, become outcasts, 2, 278, 280; 14, 222; 25, 467 sq. and note; definition of the term outcast, 2, 280; women become outcasts by intercourse with men of lower c., 2, 281; the seven lowest c., 7, 29 n.; funeral ceremonies for outcasts, 7, 93; mire and water defiled by being touched by low-caste people, 7, 102; during penance one must not speak to *Sûdras* and outcasts, 7, 151; 25, 476; sin of living as a *Vrātya* or outcast, 7, 176 sq.; 25, 442, 442 n.; after having bathed, he must not converse with low-caste persons, or outcasts, 7, 205; a *Snātaka* must not speak to low-caste persons, 7, 228; *Svapāka*, the lowest of c., 8, 65; 10 (ii), 23; 45, 50, 55, 59; *Kshatriyas* became *Vrīshalas*, 8, 295; Buddha's definition of an outcast, 10 (ii), 21-3; law about outcasts, 14, 67 sq.; penance for intercourse with low-caste and outcast females, 14, 104; cohabitation with *Apapātra* women and female outcasts, an *Upapātaka* sin, 14, 219; outcasts shall live together, sacrificing for each other, teaching each other, marrying amongst each other, 14, 220, no *Vrīshala* or *Vrīshall* should touch a woman in her courses, 15, 219; is intercourse with the sons of outcasts permitted? 14, 220 sq.; associating with outcast teachers or

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(f) MIXTURE OF C., MIXED C.

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138; 25, 444, 455; intermingling of c. results from neglect of rites, 8, 41, 55; in order to prevent a confusion of c., *Brāhmanas* and *Vaiśyas* may take up arms, 14, 20, 236; a *Brāhmana* who has intercourse with a *Kāṇḍāla* female becomes an outcast, or a *Kāṇḍāla*, 14, 235; a teacher's wives of equal or of different c., 25, 68 sq., 68 n., learning and an excellent wife may be acquired even from men of low c., 25, 72 sq., 72 n.; intermarriage between different c., 25, 75, 77-9, 83, 86; great offence of a *Brāhmana*, who, being invited to a *Śrāddha*, dallies with a *Sūdra* woman, 25, 111; intercourse with a *Sūdra* female after having partaken of a *Śrāddha* dinner injures the manes, 25, 121; by intercourse with inferior people a *Brāhmana* becomes a *Sūdra*, 25, 167; if there were no punishments, a confusion of c. would arise, 25, 219; 33, 216; king's consort must be of equal c., 25, 228; intermixture of c. to be prevented by the king, 25, 285; arms may be taken up when the twice-born c. are threatened with destruction, 25, 314, 314 n.; mixture of c. caused by adultery, 25, 315, 315 n.; seduction of maidens by men of lower c., 25, 317 sq.; females of low birth attained the qualities of high-born husbands, 25, 331 sq.; confusion of c. caused by *Vena*, 25, 339; standing of wives of different c., 25, 342 sq.; offspring of *Āryan* father and non-*Āryan* mother preferable to offspring of non-*Āryan* father and *Āryan* mother, 25, 417 sq.; those who have intercourse with women of the lowest c. are reborn as *Pretas*, 25, 497; mixed assemblages (of members of different c.) are illegal, 33, 154; intercourse with unchaste women, but not of higher c., permitted, 33, 180 sq.; *pañṭaganāb* = the four c. and the *Nishādas*, 34, 262; a man of a mixed c. shall kill the dog at the horse-sacrifice, 44, 279 n.; the *Sūdra* woman is the *Ārya*'s mistress, 44, 326; the son of a *Vaiśya* woman not initiated, 44, 326.

## (g) RELIGIOUS VIEW OF C.

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**Cow, cows.**

(a) Sacredness of the c. and its products.

(b) C. in mythology and mysticism

(c) Miscellaneous

(a) **SACREDNESS OF THE C. AND ITS PRODUCTS.**

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Cow-pen, *see* Cow (a).

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Creation.

(a) In Indian religions and philosophies.

(b) In Zoroastrianism.

(c) In Islam.

(d) In Confucianism and *Tāoism*.

(a) IN INDIAN RELIGIONS AND PHILOSOPHIES.

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## D

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- Daiva**, or the science of portents, 1, 109, 110, 111, 115.
- Daivāpa**, *see* Indrota D.
- Daiva Parimara**, a meditation on the absorption of the gods into prāna or Brahman, 1, 288-90.
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- Daiwi**, Lying, a Daēva, 4, 224.
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- Dakkhināgiri**, town in Magadha, 10 (ii), 11; Buddha at D., 13, 206; 17, 207 sq.
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**Death**.

(a) D. personified, a deity

(b) D. in religious belief and philosophy.

(c) D. in religious ceremonies.

(a) D. PERSONIFIED, A DEITY.

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(b) D. IN RELIGIOUS BELIEF AND PHILOSOPHY.

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(b) In India.

(c) In China.

#### (a) IN IRAN

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- Dhammakakkhu**, Pali, t.t., the eye of Truth. *See* Dhamma.
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- Dhaniya**, the potter's son, subject of the second Pārāgika, 20, 375.
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- Dharmagupta**, Chinese translation of the Saddharma-puṇḍarīka, by Gñānagupta and Dh., 21, xix-xxi, xxiii; translated the Vagrabhedikā, 49 (ii), xiii.
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- Dharmakakra**, chief of the sons of the Cinas, 49 (i), 173.
- Dharmākara**, a pupil of the Tathāgata Lokeshvararāja, 49 (ii), ix sq., 7-10; describes his own Buddha-country, 49 (ii), 11-22; becomes Buddha Amitābha, 49 (ii), 28; his prayers, 49 (ii), 177, 194.
- Dharmaketu**, the 70th Tathāgata, 49 (ii), 7.
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**Dhishnya** hearths, see *Fire* (e).

**Dhotaka**, n. of a *Brāhmaṇa*, 10 (ii), 187, 196 sq., 210.

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**Dhrishadyumna**, n. of a hero, o, 39; not born in the ordinary way, 38, 125, 126; 48, 595.

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**Dhṛti**, an ascetic, converted by *Buddha*, 49 (i), 191.

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**Dhu'l Qarnāin**, travels to the ocean of the setting sun, and builds a rampart to keep in *Gog* and *Magog*, 9, 24 sq. and n.

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**Dhvasan Dvaitavana**, king of the *Matsyas*, offered a horse-sacrifice, 44, 398.

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**Dibba-kakkhu**, t.t., 'the heavenly eye,' superhuman knowledge of present Births, 11, 209, 218. See also *Eye*.

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**Dīkshā**, Sk., t.t., consecration or initiation as the preparatory rite for the upāsana of those who live in the forest, 1, 75 sq., 75 n.; rite of initiation for a Soma sacrifice, 12, 24, 25 n., 447 n.; 26, xxxii, 1-47, 161 sq.; 29, 319; personified, 14, 196; 26, 150, the *Avāntaradīkshā* or intermediary consecration, 26, 97-104; the sacrificer consecrates himself for the sake of this All, 26, 155; the D offering, 26, 12 sq., 161, 41, 44; 43, 258, repeated, when substitutes of the Soma-plant had to be used, 26, 422 sq.; for the *Sattra* or sacrificial session, 26, 440-6; 44, 135-8; repeated for each Soma-sacrifice, 41, 4 n.; at the *Vāgapeya*, 41, 17; as part of the king's *Abhishekanīya* ceremony, 41, 68 sq., 68 n.; *Pragāpati* and the beings consecrated themselves for a year, 41, 158; for the building of the fire-altar, 41, 180 sq. and n., 185 sq., 246-97, 247 n.; supports the earth, 42, 199; is *Speech*, 43, 67; at the animal sacrifice, 44, 121 sq.; from out of faith the gods fashioned the D., 44, 138; is the body of the sacrifice, 44, 240; no D. at the *Sautrāmanī*, 44, 240, 240 n.; for the horse-sacrifice, 44, 289-95, 371 sq.; there are twelve days, 44, 371; for the *Purushamedha* there are twenty-three *Dīkshās*, 44, 403. *See also* *Anointment*.

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**Dīn-pa(van)-Ātarô**, or *Dīnô*, has the orange-scented mint, 5, 104; invoked, 5, 402, 405.

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**Dīrghabhadra**, disciple of *Sam-bhūta-vigaya*, 22, 289.

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(b) Parents and children, brothers.

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**Father**, may teach his eldest son, 1, 44; 'the f.'s tradition to the son,' a ceremony performed by the f., when going to depart, 1, 291 sq.; 15, 96; dispute between f. and son, 7, 34 sq.; 25, 105, 105 n.; f. not to pay the debt of his son, 7, 45; pleasant in the world is the state of a f., 10 (i), 79; f., mother, and child, 15, 94; duties of a son to his f., 27, 121, 343-5, 343 n., 349, 352-4, 361-3; courses for f. and son, 27, 397; who has made the son revering the f.? 81, 109, 114; responsibility of f. for crimes of children, 87, 41, 187; disputing the debts of a f., 87, 65; gentle and kind to his son, 48, 25, 60, 206; in early life the sons subsist on the resources of their f., in later

life the f. subsists on the sons' resources, 44, 157; the f. is the same as the son, and the son is the same as the f., 44, 187; sons lovingly touch their f. when he comes home, 44, 204; f. and son part company, 44, 308. *See also* Family, Inheritance, Marriage, and Sons.

**Father-in-law**, *see* Relatives.

**Father of Husbandry**, *see* Gods (*n.*).

**Father of War**, *see* Gods (*n.*).

**Fathers** (Pitrs, Manes).

- (a) The F. in Mythology
- (b) The F. and Morality
- (c) Worship of F.

(a) THE F. IN MYTHOLOGY.

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(b) THE F. AND MORALITY.

The departed in the moon, after their good works are consumed, return again to new births, 1, 81 sq., 81 n.; the f. of a man who spurns food given by a sinner, do not eat his oblations for fifteen years, 2, 71;

do not teach what is virtue and what is sin, 2, 72; he who decides wrongly, destroys his f., 2, 98; procreation of sons, a debt to the f., 2, 159 sq.; 14, 261 sq., 271 sq.; 25, 82; 49 (i), 100; *see also* Debts (the three); a Snâtaka, by his good conduct, will liberate his parents, ancestors, and descendants from evil, 2, 226; gods, f., and men upheld by Brâhmanas, united with Kshatriyas, 2, 238; by lying to a Guru one destroys seven ancestors and seven descendants, 2, 291; he who plants trees, gladdens the f., 7, 271; extol the emancipated saint, 8, 345; reach perfection by penance, 8, 389; cried out against the injustice of killing cows for sacrifices, 10 (ii), 51, by what means the Bhikkhu can procure blessings for departed friends, 11, 211, 211 n.; the fate of the f. depends on the true or false evidence of witnesses, 14, 82 sq., 203; 25, 271; 33, 92-4, 92 n.; sins whereby the f. suffer, 14, 46, 46 n., 315; 42, 171; sins of the f., 14, 321; 42, 73, 604; heavenly bliss of oneself and of f. depends on wife and children, 25, 332; the Snâtaka shall be careful about his duties towards f. and gods, 29, 124; saved by a lawful marriage, 29, 166; on their way to Brahman, shake off their good and evil deeds, 88, 229-31; rivers of ghee and honey flow for the f. of him who studies his daily Veda lesson, 44, 97 sq.; prayer to be delivered from sins against men and f., 44, 265.

(c) WORSHIP OF F.

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309, 331; satisfied by reciting the Vedas and other sacred texts, 7, 126, 29, 219, animal sacrifices for the f., 7, 170 sq., 14, 26 sq. and n.; 25, 174-6; 26, 62, 190; 29, 89; 30, 112 sq., 256, depend on householders for support, 7, 194; oblation of water to the f. before crossing a river, 7, 203; offerings to gods and f. after having bathed, 7, 206 sq.; to be worshipped at the Vaisvadeva sacrifice, 7, 214; 29, 86, 162, 320, 388; the f. drink from a pool, from which the bull set at liberty has drunk, and the earth dug up by such a bull, is delicious food for the f., 7, 262 sq.; fall down to hell, when the offerings of food and water are neglected, 8, 41 sq.; those who worship the f. go to the f., 8, 85; satiated at the Tarpana rite, 8, 325; 14, 253, 255 sq.; 25, 87-91, 93; 29, 115, 123, 149 sq., 220, 223; 30, 246; prayer to the f., 12, 3 n.; 26, 24 n.; he who does not eat becomes a sacrificer for the f., 12, 5; the Adhvaryu propitiates gods and f. at the beginning of sacrifice, 12, 127 sq., the adorable the f., the worshipful the gods, 12, 139; the Pindapitriyagña or oblation of obsequial cakes to the f., 12, 184 n., 361-9; 26, xxx; 29, 424, 30, 111 sq., 338; times suitable for the worship of the f., 12, 289 sq.; gratified at the Agnihotra, 12, 333; 44, 82, 82 n.; rites for the f. different (with regard to sacred cord, &c.) from those for the gods, 12, 362-6, 421-3, 425-36; 14, 165; 26, 29; 29, 22, 24 sq., 31, 111, 162, 209, 252, 390; 30, 17, 27, 31, 99, 111, 146, 251, 253, 331 sq.; 44, 198-200, 429-34, 467 sq.; presenting the f. with food, water, collyrium, oil, garments, 12, 368, 368 sq. n.; 30, 107-12, 229 sq.; the Mahâpitriyagña, or great sacrifice to the f., 12, 408 n., 415, 417 n., 420-37, 420 n.; meals in honour of the f., 14, 25; food refused by the f., 14, 71; the water-pot not to be used for worship of the f., 14, 164; the sacred fires at offerings to the f., 14, 192; ablution after offerings to the f., 14, 193; 30, 330; libation to the f. offered after the gods have been

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272; strangers do harm by offering to one's f., 42, 73, 603; invoked to help in battle, 42, 119, 585; invoked for success in an assembly, 42, 138, 544; shares of gods, f., and men (priests), of the sacrifice, 42, 180, 612; offerings to fa'ṭṭr, grandfather, and great-grandfather, 43, 15 n.; if he does not eat (or a fast), he becomes consecrated to the f., 44, 21; by bathing the student drives off hunger from his kinsmen and his f., 44, 50; the f. gratified by the sacrifice, the world of the f. gained by the sacrificer, 44, 272; the eaters (smarāḥ) amongst the f. destroy in yonder world the good deeds of him who has no sepulchre prepared for him, 44, 422; what is good for the living is also good for the f., 44, 425; the clod deposited between the grave and the village, as a boundary between f. and the living, 44, 440; worshipped at the Pravargya, 44, 481 sq., 485, 487 sq., 487 n.; seated upon the Barhis, 44, 487, 487 n. *See also* Ancestor worship, Ancestors, and Śrāddhas.

**Fear**, the sage or devotee is devoid of, 8, 50, 67, 69, 86, 101, 114, 126, 151, 246, 250, 287, 292, 344; death produced by delusion and f., 8, 155, 357; the hermit fears nobody, and nobody is afraid of him, 8, 285; is of the quality of darkness, 8, 320; absence of f. has the quality of goodness, 8, 325; f. and falsehood worse than death, 24, 50, 67.

**Female**, female ascetics, females, *see* Women.

**Peridūn** = Thraētaona, q. v.

**Festivals**: Ashvakā (Anvashraka, Ekāshvakā) f., 2, 36; 13, 130; 14, 270; 17, 211; 25, 148, 148 n., 152; 29, 102-5, 205-9, 223, 341-5, 414, 417-24; 30, 80, 97-113, 232-6, 293 sq., 304 sq.; 36, 331; during certain f. recitation of the Veda is forbidden, 2, 36, 42, 42 n., 263 sq.; 14, 65, 65 n.; 29, 115, 142, 414; 30, 80; to be kept by a king, 2, 236, 236 n.; observance of the seasons, 10 (ii), 41 sq.; *see also* Seasons; f. of the Gaṅgā and the Mahī, 17, 25; 20, 359; a f. celebrated by children, with their

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**Fetters**, the ten, or Sanyoganas, to be broken before entering on the Noble Path, 11, 222; removed by thorough penetration, 11, 307.

**Fiend**, see Mâra.

**Fiends**, see Demons.

**Filial piety**, see Family (b).

**Final beatitude**, liberation, release.

See Emancipation.

**Fines**, see Punishment.

**Firdausi**, see Shâh Nâmah.

**Fire.**

(a) The element f.

(b) The god F.

(c) Purity, resp. defilement, of f.

(d) F. worship in India, the sacred f.

(e) F. worship in India, the three or more sacred fires.

(f) F. worship in India, the Agnihotra or f. offerings.

(g) F. worship in Iran.

(a) **THE FLEMENT F.**

F. produced from the Sat, or the Brahman, 1, 93, 100; 38, 20-2; 48, 532-4; produces water, 1, 94, 100, 117 sq.; 38, 22 sq.; red the colour of f., 1, 95, 96; its subtlest portion becomes speech, 1, 96-8; breath is merged in f., at death, 1, 101, 108; is merged in the Highest Being, at the death of the body, 1, 101, 108; united with air, warms the ether, 1, 117; meditation on f. as Brahman, 1, 118, 304; worldly uses of the f., 4, 115-19; first production of f., 5, 55 sq.; 42, xxvii, xxx; diffused through the six substances, 5, 159; Aharman mixed darkness and smoke with the f., 5, 163; 'the Good Diffuser' in men and animals, 5, 184 sq.; in plants, waters, and heaven, 5, 185; 42, 54, 191 sq., 571; 43, 184; the nature of wisdom is just like f., 5, 394; ordeal by f., 7, 59; 31, 39, 51; 37, 59; the internal f. of digestion (Vairvânara), 7, 59; 8, 113; 11, 260, 260 n.; 34, 89 sq., 92, 143 sq., 146 sq.; 35, 244, 244 n.; 36, 97, 48, 287, 290-4; the f. of knowledge, 8, 279, 279 n., 308; is the first of the elements, 3, 353, 353 n.; God speaks to Moses from the f., 9, 35, 35 n., 100, 111; resides in the right ear of a goat, in the right hand of a Brâhmana, in water, and in Kuśa grass, 14, 160; takes up water, 14, 162, 162 n.; the seven tongues or flames of the f., 15, 31; 38, 14, 14 n.; 49 (1), 197; the simile of the sparks and the f. (individual souls and Brahman), 15, 34, 84, 277 n., 279; 38, 29, 30, 61, 62, 139; the Self compared to the f. produced by the two aramis, 15, 236 sq.; God is like the f. that has set in the ocean, 15, 265; the

symbol of f., tending upwards, 16, 243; the vital f. in the life of creatures, 18, 42; 42 n., 172, 172 n.; 24, 265 sq.; churning the f., 19, 161, 174, 302; 26, 90-2; 42, 460 sq.; 44, 188; 46, 302-6; the f. of lust, malice, and delusion, 19, 186; 36, 197, 257, 257 n., 260, 366; means of producing f., 20, 292, 292 n.; 27, 449 sq.; 35, 85, 85 n.; the f.-bodies live only three days, 22, 7 n.; sins caused by actions injuring the souls in f., 22, 7 sq., 67, 67 n.; 45, 293, 358, nature of f. and water, 24, 123 sq.; sprang from water, 25, 399, 399 n.; 33, 114, false oath permitted for the sake of fuel, 27, 273; springs from air, 34, lii, 20-2; 48, 535 sq.; the Lord constitutes the Self of the intestinal f., 34, 92, 147, 149; 48, 248; f.-extinguishing apparatus, 35, 67 sq.; all on f. is thus endless becoming, 36, 200; water is dissolved into f. and f. into air, 36, 26; is Sâman, 38, 345-9; is sun, wind, earth, 41, 317; as vital air, 41, 317; is immortality, 41, 366; the different kinds of f., 42, 54; fever and f., 42, 565; breath fashioned from f., 43, 4; is kindled by the breath, 43, 399; one of the six doors to the Brahman, 44, 66 sq.; gold made a type of f., 44, 125; why it does not blaze unless fanned or kindled, 44, 130; ordinary f. is a promiscuous eater, an eater of raw flesh, 44, 201; origin and feeding of f.-bodies, 45, 397, 397 n.; the infant Zoroaster rescued from f., 47, 36 sq.; f. of torment, *see* Hell (a, c). *See also* Parables (f), and Vairvânara.

(b) THE GOD F.

F. carries the offerings to the gods, 2, 71; 12, 239 sq.; 25, 167; worship of Agni and Âtar, 4, lii; F. (the son) of Ahura-Mazda, 4, 101; 28, 120; 31, 37, 41, 80, 84, 96, 102, 260, 284 sq., 313-16, 319; 37, 453 sq.; 47, 67; 'f.-creature' and other names wherein is the word f., 4, 203, 203 n.; sacrifices to the F., 4, 206 sq., 217, 223; 5, 337; Aharman's conflict with the F., 5, 17, 19, 184-6; Bûrzin F., 5, 38, 41, 173, 229; the F. Vâzîst opposes the demon Apâôsh,

5, 171; the F. Frôbâ, 5, 229; Krishna is F. among the Vasus, 8, 88, 97; the moon together with the f., upholding all beings, 8, 257; is all the deities, 8, 276; the presiding deity of speech, 8, 338; is the lord of the elements, 8, 346; f. is male, water is female, 12, 9 sq.; 18, 410; gold is the firstborn of F., 14, 134; the protector of vows, 14, 305; Fravashi of F. worshipped, 23, 200; morning service of the F., 23, 322 n.; prayer to the F., son of Ahura-Mazda, 23, 334; 31, 307 sq.; Bhrigu, offspring of F., 25, 169, 169 n.; a guardian of the world, 25, 185, 216 sq.; the spy of the world, 25, 274; the King in the character of F., 25, 396 sq., 397 n.; made to consume all things by Bhrigu, 25, 398, 398 n.; is the mouth of the gods, 29, 254; 38, 109; Ahura and his F. and mind protect Zarathustra, 31, 132, 138; Ahura-Mazda will give his gifts in connexion with the F., 31, 147, 150; Ahura invoked for a sign from the holy F., 31, 177, 182, 182 n.; Ahura-Mazda's son, worshipped, 31, 196 sq., 196 n., 199, 204, 205 sq., 208-10, 212, 214-16, 218 sq., 220, 222-5, 227, 251, 256, 258, 270-2, 274-7, 320, 323, 325, 331, 346, 348, 351, 353, 358, 374, 381-4; 37, 184; the herds which have the f. and its blessings, 31, 360; enmity of F. to Keresâsp, 37, 198 sq., 199 n.; assisted by truth, 37, 355; deity and metre, 43, 53; created, 43, 380, 402; the glory of Zoroaster descends from endless light to f., and from f. to the mother of Zoroaster, 47, 18 sq., 139; assists Zoroaster in converting Vîstâsp, 47, 67-9, 164. *See also* Agni, and Âtar.

(c) PURITY, RESPECTIVELY DEFILEMENT, OF F.

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lx, 248 n., 255 sq. and n., 258, 281-3, 285, 300, 307, 334 n., 396; 7, 227; 14, 36; 18, 229, 310 sq., 371-4, 376-80, 432 sq.; 24, 67, 71, 311, 336 sq.; 25, 137, 151; 31, 284; 87, 90 sq., 103, 108, 122 sq., 149, 155, 162, 162 n., 186-90; 47, 101; 48, 565; does not kill, 4, 49, 52, 52 n.; purification of the f., defiled by the dead, 4, 113-15, 142 sq.; 87, 160; the cleanser delights the f., 4, 133; trembles in front of boiling water, 4, 283, 283 n.; 24, 311; is always pure, 14, 132; 25, 398; 98, 216; purified by Ka, 14, 331; the purity of the sacred f., 18, 258; must be cold before the ashes are removed, 24, 311 sq.; contaminated by a menstruous woman, 24, 332; if the sun shines on f., it is a sin, 24, 334 sq.; a symbol of divine power and purity, 81, xix; water and f. disturbed by untruth, 87, 73; wounded by being poked, 41, 49 sq.

(d) F.-WORSHIP IN INDIA: THE SACRED F.

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**Future Life.**

- (a) In Zoroastrianism.
- (b) In Brahmanism.
- (c) In Buddhism.
- (d) In Islam.
- (e) In Chinese religions.

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*Gihin*, Pali t.t. = *Gahattā*, householder, 10 (ii), x.

*Gihvāvat Vādhya*, n. of a teacher, 15, 226.

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- Girirāgaghosha*, the 12th Tathāgata, 49 (ii), 6.
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- Girnār*, mount, on its summit Arishanemi reached Kevala, and died, 22, 277, 279; Mount *G.* or Raivatāka, sacred to Gamas and Hindus, 45, 115 n.
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- Gītā*, i. e. Bhagavadgītā, q.v.
- Gītvā* Sailmi, said that speech is Brahman, 15, 152.
- Gīva*, Sk. t.t., individual or personal soul, 84, xxv. *See* Self, and Soul.
- Gīva*, n.p., *see* *Gīvaka*.
- Gīvaka* Komārabhakkā, physician of King Bimbisāla and one of the chief partisans of Buddha, 18, 191–3; 17, 180 sq., 193–6; 19, 211, 241 n.; 49 (ii), 163 sq.; son of the courtesan Sālavatī, performs wonderful cures, 17, 172–94; recommends to Buddha the construction of cloisters and bath-rooms, 20, 102 sq.
- Gīvala* Kailakī, quoted, 12, 336.
- Gīvanmuktī*, t.t., release of one while still living. *See* Emancipation, and *Nirvāna*.
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- Gñāna*, Sk., knowledge, pure intelligence or thought, 34, xxv.
- Gñānagupta*, or *Gñānakūta*, translated the Fo-pen-hung-tsih-king, 19, xxix; Chinese translation of the Saddharma-pundarīka, by *G.* and Dharmagupta, 21, xix–xxi, xxiii.
- Gñāna-kānda*, Sk. t.t., the portion (of the Veda) which relates to knowledge, and Karma-kānda, 1, lxiii, lxxx; systematized by the Uttara Mīmāṃsā, 84, x, xi; includes Āraṇyakas and Upanishads, 34, x; its subject is the knowledge of Brahman, 84, x; not limited to the higher castes only, 84, xi; in need of systematic defence, 84, xi; two different parts of it, 34, xxvii; final escape from the samsāra to be obtained by the *G.* only, 84, xxix. *See also* Knowledge, Philosophy, and Veda (*f*).
- Gñānākara*, n. of a son of a Buddha, 21, 157.
- Gñātriputra*, *see* Mahāvīra.
- Gñātris*, Mahāvīra of the clan of the,

22, 191, 194, 248, 254-6; a noble family, followers of a king, 45, 339.

*Gñātri Shanda*, n. of a park, Mahāvira proceeds to it, 22, 199, 259.

**Goat**, a red, offered to the Manes, 2, 148, 148 n.; cleaned grain held up before a g., 7, 101; is the first among sacrificial animals, 8, 353; symbolical sacrifice of a he-g, 12, 275, 292, 292 n.; milk of g. the best food, 24, 45; belongs to Pragāpati, 26, 71 sq., 74; 41, 35, 171, g's skin, 41, 35; easier to cook than other victims, 41, 130; how created, 41, 147, 173, 245, 401; 43, 38; 44, 214, 452; he-g. sacrificial animal, 41, 162, 165 sq., 204 sq., 44, 298; is sacred to Agni, 41, 225; corresponds to the Brāhmaṇa, 41, 227; g's hair, 41, 229 sq.; contains all forms of cattle, 41, 230; eats all kinds of herbs, 41, 245; g's milk, 41, 245; 44, 452, 457, 477; supports the earth, 46, 61 sq.; Agā, g. and 'unborn' principle, 48, 367, 370. *See also* Agā, and Animals (c, g).

**Gōbāk-abū**, maiden mother of the apostle Sōshāns, 47, 115, 115 n.

**Gobharana**, or Ku-fa-lan, translator of Fo-pen-hing-king, 19, xvi sq.

**Gobhila-Grihya-sūtra**, and Khādira Grihya-sūtra, 29, 371-3; and the Mantra-Brāhmaṇa, 80, 3-11; translated, 80, 13-132.

**Goblitns** (Pisakillikās) reside in hollow trees, 13, 318; g. or Bhūtas, *see* Bhūtas, Demons, Pisākas, Rākshasas, and Superhuman beings.

**God.**

(a) G. or Allāh in the Qur'ān.

(b) G. (Heaven, Thien, Ti) in Chinese Sacred Books.

(c) G (Yazdan) in Zoroastrian Sacred Books

(d) G (Iswara, the Lord) in Sacred Books of India.

(a) **GOD OR ALLĀH IN THE QUR'ĀN.**

Unity of G., 6, lii, liv, lxi, lxxi, 22 sq., 95, 127 sq., 137, 177, 205, 235-7, 244, 251 sq., 255; 9, 26, 168; wherever you turn there is G.'s face, 6, 16; did not beget a son, 6, 16, 95, 128; 9, 13 sq., 29, 34, 47, 71, 83, 182, 217; unity, self-subsistence and omnipotence of G., 6, 40, 40 n., 46-50, 54, 84, 117, 127 sq.; Arabs call angels 'daughters of G.', 6, 256, 256 n.; *there is no G. but He*, 9, 35,

42, 47 sq., 55, 59 sq., 66 sq., 71-3, 80, 89, 101, 104 sq., 115, 117, 119, 157, 168 sq., 176, 181 sq., 188, 190-2, 196 sq., 199, 218, 224, 231, 247, 287, 305 sq.; unity of G. preached by Abraham, 9, 50 sq.; has no daughters, and is not akin to the ginnns, 9, 174, 212, 250, 252; the doctrine of the unity of G. terrifies the idolators, 9, 187; *say, 'He is G alone! G. the Eternal! He begets not and is not begotten! Nor is there like unto Him any one'* 9, 344, — ruler of the day of judgement, 6, 1; His is the kingdom of the heavens and the earth, 6, 15 sq., 59, 62, 68 sq., 90, 95, 100, 102 sq., 115 sq., 123, 157, 190, 196, 199 sq., 218, 234, 238, 258; 9, 32, 34 sq., 47, 63, 82 sq., 91, 134 sq., 150, 161, 181, 187, 205, 210, 217 sq., 223 sq., 235, 253, 266, 286, 292, 327; is mighty and wise, 6, 30, 32, 37, 41, 45 sq.; is omniscient, 6, 35, 45, 47, 50, 111, 121 sq., 184, 205, 233; 9, 55, 64 sq., 71, 82, 101, 105 sq., 115, 123, 133, 135, 145, 150, 158, 161, 167, 183, 192, 203, 206, 237, 241, 266, 271, 286-8, 293, 328; is Lord of grace over the worlds, 6, 39; is mighty and avenging, 6, 46; alone is powerful, 6, 144, 204, 241 sq.; not the weight of an atom can escape G., 6, 200; lightning and thunder celebrate His praise, 6, 233; the signs of G., night and day, &c., 6, 257-9, 261 sq.; 9, 2, 126-30, 134, 164 sq., 182, 184, 186-8, 198, 202, 208 sq., 220 sq.; the birds in the vault of the sky, none holds them in but G., 6, 259; if the sea were ink and the trees pens they would not suffice to write the words of G., 9, 26, 134; His are the best of names, 9, 13, 13 n.; a day with G. is a thousand years (and more) with men, 9, 61, 135, 301; His omnipotence, 9, 70 sq.; is the light of the heavens and the earth, 9, 78; His power over nature 9, 79, 87-9, 104 sq., 158, 164 sq., 293 sq.; quickens the earth with rain, sends winds, &c., 9, 123 sq., 129 sq., 158, makes the angels His messengers, 9, 157; respites men for a time, 9, 162; attributes and names of G., 9, 277; — belief in G.

inculcated, 6, 2-4, 8, &c.; 9, 3, &c.; serve ye none but G., 6, 11; 9, 3, 5; the curse of G. is on the misbeliever, 6, 22, 165, 170, 261 sq.; he who disbelieves in idols and believes in G. has got hold of religion, 6, 40, obey G. and the Apostle, 6, 50, 68, 74, 80-3, 163, 165, 183; 9, 79 sq., 143 sq., 148 sq., 232, 241, 287; it is not G. who wrongs the misbelievers, but it is themselves they wrong, 6, 61, 198, 216; 9, 121, 125; misbelievers do not hurt G., but themselves, 6, 67; pardons anything short of idolatry, 6, 79, 88 sq.; belief in G. and fear of G. inculcated, 6, 90 sq.; could send a sign, if He pleased, 6, 119; trust in G. alone, 6, 129; the Meccans would not have believed, even if G. had sent signs, 6, 129; belief depends on G.'s grace, 6, 130 sq., 203 sq.; 9, 314, 322, who disbelieve on G., their works are as ashes blown by the wind, 6, 240; all creation adores G., 6, 255; 9, 5 sq., 47, 58, 79, 266, 273, 280, 282, 286; will defend believers, but loves not the misbelieving traitor, 9, 60; cares not for the rejection of His message by the infidels, 9, 90; honour belongs to G. alone, 9, 158; rebuke to those who say they serve false gods as a means to approach G., 9, 182; — the Creator, 6, 3-5, 52, 54, 71, 100, 115, 117, 123, 127 sq., 144, 192 sq., 205, 232, 234, 239 sq., 242, 245 sq., 249, 251; 9, 11 sq., 34, 37 sq., 83, 88, 104 sq., 122 sq., &c.; *the Originator of the heavens and the earth, when He decrees a matter He doth but say unto it, 'BE,' and it is*, 6, 16; manifested in His creation, 6, 69, has not created heaven and earth in sport, 9, 47 sq., 219; the best of creators, 9, 66; created every beast, 9, 79; produces the creation and then turns it back, 9, 119, 126 sq.; created gynn and mankind to worship Him, 9, 248; — He is forgiving and merciful, 6, 1, 24 sq., 27, 29, 32 sq., 36, 50, 62, 65, 75 sq., 86-8, 90, 93, 102, 108, 111, 134, 137, 144, 166, 171, 173, 176, 186-8, 204, 209, 229 sq., 252, 262 sq.; 9, 6, 21, 55, 63, 73, 75, 77, 82 sq., 100, 109, 139, 142, 146, 149 sq.,

161, 190, 205, 208, 235, 239-41, 270, 272, 280, 287, 290, 308; *sends down of His grace on whomsoever of His servants He will*, 6, 12, 14; the G. of Abraham, Ishmael, Isaac, and Jacob, 6, 18 sq.; is with the patient in all calamities, 6, 21 sq.; He created men, and to Him do they return, 6, 22, 192, 197, 205, 257; 9, 70, 119, 123, 132 sq., 183, 244, 272, 294, 336; *whatsoever good ye do, verily, of it G. knows*, 6, 31; guides whom He will unto the right path, 6, 31, will redouble a good loan many a double, 6, 37; dispute between Abraham and Nimrod about G., 6, 40 sq.; revives the dead, 6, 41; 9, 56 sq., 205; fashions you in the womb as He pleases, 6, 46 sq.; victory is but from G., 6, 62; it is not for any soul to die, but for G.'s permission, 6, 63; 9, 285; He quickens and He kills, 6, 65, 157, 190, 199, 246; 9, 63 sq., 70, 128 sq., 197, 218, 244, 253, 266, 312, 320; only can help, in dangers of land and sea, 6, 65 sq., 122; 9, 8 sq., 17, 124, 164 sq.; made a covenant with the Muslim, as with the children of Israel, 6, 98 sq.; G. and the Apostle to be taken as patrons, 6, 105; takes men to Himself in sleep, 6, 122; obliges no soul more than it can bear, 6, 135, 142; 9, 289; bids only justice, 6, 140; *whoso fears G. and does what is right, there is no fear for them, nor shall they grieve*, 6, 141; the earth is His, He gives it for an inheritance to whom He pleases, 6, 152; appears to Moses on the mountain, 6, 154; the good names of G. not to be perverted, 6, 160; mentioning of G.'s name protects from the devil, 6, 162; *nought shall befall us save what G. has willed down for us*, 6, 180; good-will from G. is the mighty happiness, 6, 183; does not forgive the hypocrites, 6, 184; when in distress men turn to G., but forget Him after deliverance, 6, 193-5, 255; guides unto truth, 6, 197; *He it is who made for you the night, that ye might rest therein, and the day to see therein; verily, in that are signs unto a people who can hear*, 6, 200; is the best of judges, 6, 204; *there is no beast that walks,*

*but He taketh it by its forelock*, 6, 211; knows what each female bears, 6, 233; ordered all things for the benefit of mankind, 6, 242, 251 sq.; 9, 63, 66, 164 sq., 206, 211, 293-5, 319, 321; His decree will come to pass, 6, 250; thankfulness for G.'s favours enjoined, 6, 258 sq.; is with those who fear Him, and with those who do well, 6, 264, never say, 'I am going to do that to-morrow,' except 'if G. please,' 9, 16; is best at rewarding, and best at bringing to an issue, 9, 19; men dispute about G. and follow devils, 9, 56 sq.; the name of G. to be mentioned over cattle when slaughtered, 9, 60; judges between the religions of the different nations, 9, 64; Abraham praises and prays to G., 9, 93 sq.; appears to Moses in the fire, 9, 100, 111; has subjected nature to man, 9, 133, 211, 221; the ship rides on the sea by the favour of G., 9, 134, 208, 221; sends water to the sterile land and brings forth corn for men, 9, 138, 159 sq., 184, 242, 246, 264 sq.; man's ingratitude to G., 9, 183, 187, 204; when the devil incites you, seek refuge with G., 9, 202; speaks to man only by inspiration, 9, 210; nigher to man than his jugular vein, 9, 243; hymn in praise of G.'s bounties, 9, 258-62; the Lord of ascents, His judgement cannot be repelled, 9, 300 sq. *See also* Allāh.

(b) G. (HEAVEN, THIEN, T'ï) IN CHINESE SACRED BOOKS.

Chinese words for G., 8, xxii-xxix; 16, xix sq., 51 sq.; 'G.' and 'Heaven' used without distinction, 8, 196-8, 477 sq. n.; 27, 386-8 n.; 89, 16-18; lamentation and appeal to Heaven, the great G., 8, 354; the 'seat of T'ï' or 'the G. given position,' 16, 223, 223 n.; — dynasties founded, kings appointed and favoured by G., are the correlates of G., 8, 58, 114, 144, 153, 159-61, 163, 184, 196-8, 245, 266, 309 sq., 319, 378 sq., 379 n., 389-92, 477; 16, 287 sq., 289 n.; employs Thang to punish the wicked Kieh, 8, 87; King Thang will examine good and bad in himself and his people with

the mind of G., 8, 91; a virtuous king called the fellow of G., 8, 99, 99 n.; secures the good order of the kingdom, 8, 111; Heaven made instructors (kings) for the inferior people that they might be able to be aiding to G., 8, 126; curses the wicked King Shāu, 8, 130, 222; Wān's fame ascended up to the high G., and G. approved, 8, 166, 208; the king the great son and vice-gerent of G., 8, 185; Thang brightly administered the bright ordinances of G., 8, 221; appointed Thang to regulate the boundaries of the kingdom, 8, 307; King Wān in heaven ascends and descends on the left and the right of G., 8, 378, 378 n.; when G. gave the command, Shang became subject to Kāu, 8, 379; King Wān served G., and so secured the great blessing, 8, 381, 392; speaks to King Wān, 8, 391 sq., 391 n.; worshipped by King Wū after his victory, 28, 60; — sacrifices (offered by kings) to G., 8, 39, 126, 163, 302, 321, 343, 343 n., 392, 392 n., 397, 422, 422 n.; 16, 150, 255, 255 n., 287 sq., 289 n., 341, 342 n.; 27, 25, 218, 220, 293, 385, 407, 410, 413 sq., 417, 430 sq., 430 n.; 28, 32, 167, 212, 212 n., 311, 338 sq., 349; requires the punishment of the enemy, 8, 85, 135; has conferred a moral sense even on inferior people, 8, 89 sq.; 'the Spiritual Sovereign in the high heavens,' 8, 90, 90 n.; sends down blessings on the good, miseries on the evil-doer, 8, 95, 208, 214 sq., 259 sq.; Shāu serves neither G. nor the spirits of heaven and earth, 8, 126; roused to anger by Khwān's disturbing the five elements, did not give him the Great Plan, 8, 139; leads men to tranquil security, 8, 197; man cannot dare to rest in the favour of G., 8, 206; Thāi-wū's virtue was made to affect G., 8, 207; able ministers honour G. in the discharge of their duties, 8, 221 sq.; displeased with cruel punishments, 8, 256; appointed wheat and barley for the nourishment of all, 8, 320; encouragement by saying, 'G. is with you,' 8, 342, 382; foreseeing providence of G., 8,

390 n.; Kiang Yüan trod on a toe-print of G., and conceived, 3, 397; pleased with the smell of sacrifices, 3, 399; the people's misery ascribed to G.'s having reversed His usual course of procedure, 8, 408, 408 n.; how vast is G., the ruler of men below, how arrayed in terrors, 8, 410; not G. has caused the evil time, but it arises from not following the old ways, 3, 412; King Hsüan expostulates with G. and all the spirits whose help in a terrible drought might be expected, 3, 419-23; the work of G. in nature, 16, 48, 50-3, 425-7, 426 n.; an unfathomable spiritual power working in all operations, 16, 357, 358 n.; prayer to G. for a good year in spring, and ploughing the field of G., 27, 254 sq., 255 n.; summer sacrifice for rain to G., 27, 273 sq., 274 n.; worship of G. who dwells in the great heaven, 27, 278, 309; accepts victims which are complete and entire, 27, 288; produce gathered from 'the acies of G.', 27, 293; origin of the worship of G., 27, 370, 370 n.; the Tão before G., 39, 50, 60, 68 sq., 84, 243; Tãoism denies the existence of a personal G., 89, 134; 'the divinity in man,' is the name for the spirit trained according to the Tão, 89, 146 sq., 367; the Tãoist sage ascends among the immortals and arrives at the place of G., 89, 313 n., 314; a power to which the Tão requires submission, coming near our idea of G., 40, 38 n. *See also* Heaven (a), Tão, Thien, and T'i.

(c) G. (YAZDÂN) IN ZOROASTRIAN SACRED BOOKS.

The will of G. is the law of righteousness, 4, 100, 210; 23, 23, religion of G., 5, 64, 194; perversion of G.'s work, is of the Evil spirit, 5, 112, in undertaking anything one should say, 'in the name of G.', 5, 112, prayer to G., 5, 136; praise of G., 5, 185; invoked in a benediction, 5, 235, 239, 369, 379, 399, 404; worship of G., 5, 308, 316 sq., 392; horses of G., 5, 404, 404 n.; G. or yazdân, plur., 18, 4, 4 n.; created male and female, 18,

401; mystical power of names of G., 23, 21; conversation with G. on the Holy Word, 23, 128, 133; proofs of the existence of a Creator, 24, 139-51, 164 sq.; knowledge of G. the beginning of all knowledge, 24, 140; necessity of understanding the sacred being, 24, 166-8; inconsistency of those who ascribe both good and evil to G., 24, 173-202; four requisites of divinity, 24, 174; inconsistencies in the assertions of various sects regarding G., 24, 202-51; surrounded by angels, 24, 224; casts worshippers into hell, 24, 224 sq.; comes to Abraham who offers Him wine, 24, 225 sq.; criticism of the Godship of Christ, and of the Trinity, 24, 231-5; nothing happens without the will of G., 24, 235 sq.; the kindness and generosity of the sacred being, 24, 256 sq., existence, unity, purity, and matchlessness of the sacred being, 24, 270; cannot be responsible for permanent evil, 81, 26.

(d) G. (ĪSVARA, THE LORD) IN SACRED BOOKS OF INDIA.

*One God—who is he?—swallowed the four great ones, he, the guardian of the world,* 1, 58; fire (heat) is merged in G. at the death of the body, 1, 101, 108; G. is the True, 1, 121; causes men to do good and evil actions, 1, 299; 38, 59; 48, 558; pervades everything, the whole world a manifestation of Him, 1, 311, 314; 8, 127; 15, 243; 84, xxviii, cxix, 111, 442; 48, 86 sq., 101 sq., 396, 700; is the origin and the dissolution of the whole Universe, Higher than Him there is none else, all this is strung on Him as pearls on a thread, 8, 74; 84, xxvi sq.; 48, 359; is the Creator, the cause and origin of all, 8, 86 sq., 190, 192; 15, 260-7; 19, 195; 84, xxviii, 16 sq., 46, 48 sq., 61, 135-42, 243, 254, 263-6, 270 sq., 328; 88, 24 sq., 183, 416; 48, xiv; 48, 206 sq., 209, 558; creates the universe by means of changes, 8, 157; His difference from the universe, 8, 164, 164 n.; He is the Lord of all, the master of all, the ruler of all, &c., 15, 179, 232; 19,



106; 48, 352; rules the Pradhāna, 15, 235 sq.; 34, 434 sq., 437 sq.; 48, 396 sq., 522 sq.; is the creator of the illusory world, 15, 251 sq.; the cause of the bondage, existence, and liberation of the world, 15, 265, 88, 58 sq.; creates Brahman and delivers the Vedas to him, 15, 265 sq.; is not the cause of the world, 19, 161, 206-8, 294; 49 (1), 176; created the king, 25, 216; created Punishment, His own son, 25, 218 sq.; not a mere operative cause, 34, 11, 284, 434-40; 48, 413, 522 sq.; has a shape consisting of the threefold world, 34, 145 sq.; the supporting of all things up to ether can be the work of G. only, 34, 170; Lords, such as Hiranyagarbha, &c., are able to continue their previous forms of existence in each new creation, 34, 213, 215; dependency of the world on Him, 34, 242-5, 290, 370; 38, 415 sq.; is the evolver of names and forms, 34, 328 sq.; 38, 96-8; 48, 350; the creation of this world is mere play to Him, 34, 357; may, although Himself unmoving, move the universe, 34, 369; creates things in dreams, 48, 120 sq., 764; is not an agent, because He has no body, 48, 172; is not touched by the evils of creation, 48, 429, 477 sq.; He only possesses the power of ruling the world, 48, 769 sq.;—meditation on G., 8, 78; 15, 232-4; 34, 441; abides alike in all entities, and is not destroyed if they are destroyed, 8, 106; *worshipping Him with the proper works man attains to perfection*, 8, 127; 48, 700; *dwells in the heart of all creatures, whirling, by His mysterious power, all creatures as if mounted on a machine*, 8, 129; 48, 557; is eternal, 8, 157, 186-94; 38, 416; the relation between G. and the individual soul, 8, 187, 187 n., 192-4, 192 n.; 15, 325; 34, xxix, xxxix, xlix, 279, 329, 343-6, 434 sq.; 38, 59-61, 65 sq., 138-40, 244 sq., 291, 338-40, 416-18; 48, 128, 209, 396; is unborn, moving about day and night, without sloth, 8, 192, 194; *should one fly, even after furnishing oneself with thousands upon thousands*

*of wings, and even though one should have the velocity of thought, one would never reach the end of the (great) cause*, 8, 192; *He is without symbols, and also without qualities, nothing exists that is a cause of Him*, 8, 309; not affected by pleasure and pain, 8, 352; 38, 63-5, 48, 427; Buddhism antagonist to the belief in G., 11, 142; 19, 161, 206-8, 294; 34, 403; mythological deities, the Lord (Pragāpati), and the Highest Self, 15, xxxii sq.; the personality of G. in the Svetāsvatara-Up., 15, xxxvi; relation between G. and the Highest Brahman, 15, xxxvi-xxxviii, 38; 34, xxv, xxvii, xxx, lxii-lxiv, xcvi, 70, 81, 159 sq., 187, 234; 38, 290 sq., 418; by knowing G., final emancipation is obtained, by meditating on Him, the blissful state in the Brahma-world is reached, 15, 236; *He sees without eyes, He hears without ears, without hands and feet He hastens and grasps*, 15, 248; 48, 476; spreads out one net (saṃsāra) after another and draws it together again, 15, 255; full description of G., 15, 260-7; by His light all this is lightened, 15, 265; the highest bridge to immortality, 15, 266; a hymn in praise of the Lord of the Universe in whom all gods are, 15, 303; the Undiscernible One, 25, 495, 495 n.; hymn to the Unknown G., 32, xxvii, 1-13; manifests itself in a fourfold form, 34, xxii; as a retributor and dispenser, 34, xxvi; G. or the lower Brahman, 34, xxvii, xci, xcii; is all-powerful, all-knowing, all merciful, His nature is fundamentally antagonistic to all evil, 34, xxviii, 15, 79, 125, 136 sq., 329, 357; matter and souls constitute the body of G., 34, xxvii; Sankara's personal G., is something unreal, 34, xxx; Rāmānuga's Brahman is a personal G., 34, xxv, cxxiii sq., cxxiv n.; cannot be reproached with cruelty, on account of His regarding merit and demerit, 34, xlix, 343-6, 357-60; 38, 180-3; 48, 488; the intelligent Self is G., 34, 15, 234, 290; 38, 337-40; is without a body, 34, 50 sq., 438; 48, 421; the one within the sun and the eye is G.,

84, 77-81, 124 sqq.; 88, 416 sq.; has no special abode, but abides in His own glory, 84, 78; the sole topic of all worldly songs and of Scripture, 84, 80, 160, His nature is *Mâyâ*, He is the ruler of *Mâyâ*, 84, 80, 357 n., 370 sq.; 48, 367; although present everywhere, He is pleased when meditated upon as dwelling in the heart, 84, 114, 196; immortality and fearlessness ascribed to Him, 84, 125; the lordly power of the gods is based on Him, 84, 130; 'measured by a span,' 84, 144, 150-3, 192, 195 sq., the perception of G. in the gastric fire, 84, 147, 149; has the heaven for His head, &c., and is based on the earth, 84, 148; forms the head, &c., and is based on the chin of the devout worshipper, 84, 148; worshipped as *Vai-vânara*, 84, 149 sq.; is greater than ether, 84, 177; is a liminary support, 84, 181 sq.; *there is only one highest Lord ever unchanging, whose substance is cognition, and who, by means of Nescience, manifests Himself in various ways, just as a thaumaturg appears in different shapes by means of his magical power*, 84, 190, is the absolute ruler of the past and the future, 84, 196, His position analogous to that of *Paraganya*, 84, 358; His essential goodness affirmed by *Śruti* and *Smṛiti*, 84, 358; the Lord *Parupati*, *Śiva*, 84, 435; Scripture the production of the omniscient G. and the omniscience of G. based on Scripture, 84, 437; soul, gods, and G., 86, xxii sq., meant by the term 'he who renders tripartite,' 88, 97, is everlastingly free from Nescience, 88, 149; is free from all qualities, 88, 340; there is also a form of G. not abiding in effected things, 88, 417 sq.; is all-knowing, 42, 88, 389; 48, 444, 523; Breath is the one G., 44, 117; there must be no questioning beyond the deity, 44, 117, 117 n.; understood by Person (*Puruṣa*), or Highest Self, or Brahman, 48, 4, &c., 352; *intelligence pure, free from stain, free from grief, free from all contact with desire and other affections, everlastingly one is the highest Lord—Vasudeva apart from whom nothing exists*, 48, 23; specific power of the knowledge of G., 48,

116; His essential nature is knowledge, 48, 128; *Nārāyaṇa*, and other names of the one G., 48, 133, 667; existence of G., how to be proved apart from Scripture, 48, 162-9, 497; dwells in the hearts of all creatures, 48, 356 sq., the Ancient who is difficult to be seen, 48, 361, Hara, the one G., 48, 364; is the enjoyer of all sacrifices, 48, 411 sq., 627, good and evil works please or displease G., 48, 487; *Gaiṇas* hold that there is no G., 48, 516; *offerings and pious works, all this He hears who is the nave of the Universe, He is Agni and Vāyu, He is Sun and Moon*, 48, 627; called 'That which is,' 48, 658 sq.; purity of mind and heart, due to the grace of G., leads to knowledge, 48, 710; knowledge of G. propitiates G., and thus destroys the displeasure of G. due to previous sins, 48, 723; the continuance of the body's life due to G.'s pleasure or displeasure caused by good or evil deeds, 48, 725; the released soul experiences different worlds created by G. engaged in playful sport, 48, 764, *we know from Scripture that there is a Supreme Person whose nature is absolute bliss and goodness, who is fundamentally antagonistic to all evil, who is the cause of the origination, sustenance, and dissolution of the world, who diffuses in nature from all other beings, who is all knowing, who by His mere thought and will accomplishes all His purposes, who is an ocean of kindness as it were for all who depend on Him, who is all-merciful, who is immeasurably raised above all possibility of any one being equal or superior to Him, whose name is the highest Brahman*, 48, 770. See also Brahman, Creator, Great One, *Īś*, *Īśvara*, *Kṛṣṇa*, *Nārāyaṇa*, Person (*Puruṣa*), *Pragāpati*, and Self (highest).

*Godāna*, *Godānakarman*, see *Hair*.

*Godāsa*, founder of the G. Gana, 22, 288.

*Goddesses*. the powers of the gods represented by their wives, 1, 151 n.; *Hstian Kiang* appears like a goddess, 8, 436, 436 n.; fame, fortune, speech, &c., 8, 90; offerings to the wives of the gods, 12, 75 sq., 75 n., 256 n.,

258; 29, 352; 44, 174 sq.; g. of learning, 14, 299; the pious received in paradise by nymphs, 21, 345, 436; the three g. Sarasvatī, Idā, and Bhārati, 26, 186 n.; 42, 512, Tvashtri, and the wives of the gods, 26, 320 n.; spin the bride's and the Brahman's garment, 29, 277 sq.; 30, 147; forenoon, afternoon, noon, evening, midnight and dawn invoked as g., 29, 347; oblations to the g., 30, 143; 43, 263-5; the golden-armed goddess, seated in the midst of the gods, 30, 179; divine women (wives of the gods, Dhishanās, days and nights, metres, stars), 41, 242-4; the goddess of the field, 42, 89; wives of the gods and other g. invoked, 42, 162; 46, 245; evil qualities as female divinities, 42, 423.

**Godhavarī**, n. of a river, 10 (ii), 184.

#### Gods.

- (a) Names, classes, and numbers of Hindu g.
- (b) Origin of g. (India).
- (c) Characteristics, food of the g. (India)
- (d) Abodes of g. (India).
- (e) G. and men in India.
- (f) All the g. and individual g. (India)
- (g) Myths and legends of Hindu g.
- (h) Worship of g. in India.
- (i) Hindu g. in philosophy.
- (j) G. in Buddhism.
- (k) G. in Gana religion.
- (l) Angels and archangels in Zoroastrianism.
- (m) G. or sacred beings (Yazatas, Yazdān) in Zoroastrianism.
- (n) Chinese spirits or spiritual beings (Kwei-shān).
- (o) False g. in Islam.

#### (a) NAMES, CLASSES, AND NUMBERS OF HINDU G.

Lists of g., 1, 238-40, 245, 288-90; 7, 212-14; 8, 219-21, 14, 252-5; 29, 120-2, 280; 30, 243, 41, 40 n.; 42, 80; 44, 281; 46, 186-92; sacrifices to g., like Kumāra, who formerly were men, 2, 40, 40 n., 263 n.; the eight Lokapālas or guardians of the world, Indra, &c., 7, 4, 4 n.; 25, 185 sq., 186 n., 216 sq., 256; 33, 104, 107, 109; father, mother, and teacher, compared to the three g., 7, 128; are threefold (of the three Guṇas), 8, 331; men are more numerous than g., 12, 342; as many g. as there were of old, so many g. there are now, 12, 351; the Ganas, the lord of the g., the goddess of

learning, and the lord of learning, 14, 299; faith, right knowledge, wisdom, and other abstract ideas deified, 14, 308; 26, 21 sq.; 29, 121 sq., 221, 321, 30, 145; 41, 250; number and classes of g., their spheres and abodes, 15, 139-49; the 3,306 g. are only the various powers of them, 15, 140; the g. of the different quarters, all enter into the sun, 15, 338-40; Agnishvātas, the manes of the g., 25, 111 sq.; Vaimānika g. produced by goodness, 25, 494, 495 n.; g. and demi-gods in the scale of creatures, 25, 494 sq.; eleven g. in heaven, eleven on earth, eleven in the waters, 26, 290; three kinds of g., Vasus, Rudras, and Ādityas, 26, 350; 46, 42 sq.; thirty-three g. (8 Vasus, 11 Rudras, 12 Ādityas, 2 Heaven and Earth), and Prajāpati, 26, 411; 30, 240, 41, 9, 79; 42, 187; 44, 115, 151, 206-11, 252, 257 sq.; 46, 42, 245; list of the Nakshatras with their presiding deities, 29, 53 sq.; domestic g., 29, 319 sq.; earth, air, heavens, quarters, waters, rays, ocean, invoked for protection, 29, 343 sq.; all kinds of g. invoked at the house-building, 29, 347 sq.; the thirty-three g., the Brahman's children, 30, 194 sq., their number, 34, 200; all g. comprised in the Vasus, Rudras, Ādityas, Vṛkṣedevās, and Maruts, 34, 202 n.; among the paṇḍu-kānāb, 34, 262; the devasū or Divine Quickeners, 41, 69-72; 43, 246-9, 246 n.; six deities who became the universe, 41, 187-9; are threefold (of sky, air, earth), 41, 239, 239 n.; are sevenfold, 41, 241; all kinds of divine beings invoked in a battle-charm, 42, 119 sq.; prayer for deliverance from calamity, addressed to the entire pantheon, 42, 160-2, 628 sq.; deities of metres, 43, 53, 330 sq.; the divine host, 43, 373; 46, 42 sq.; number of g. stationary, 43, 128. Food and Breath are the two g., 44, 117; the three g. are the three worlds, for therein all the g. are contained, 44, 117; are of three orders, 44, 291, 291 n.; as many as there are g. of the Seasonal offerings, so many are all

the g., 44, 383, 393; in the an, and in the heavenly light, 46, 245; three hundred and three thousand g. and thirty and nine did service to Agni, 46, 257; the secret names of the g., 46, 378; Kshattras among the g., 48, 461; wives of the g., *see* Goddesses. *See also* Devas, Superhuman beings, Suras, and also below (j, k).

(b) ORIGIN OF G. (INDIA).

The Devas worshipped breath as Bhūti or being, and thus became great beings, 1, 213; anywhere at the birthplace of a deity, Srāddhas should be performed, 7, 260; obtained their divinity by living as Brahmañāins, 8, 178; the devotee creates for himself even the divinity of the g., 8, 250; created, 8, 387, 25, 12, 12 n., 43, 289; 48, 461, the sons of Heaven and Earth, 12, 225; the highest creation of Brahman, when he created the g., 15, 86-90; sprang from the manes, 25, 112; the state of g. reached by the quality of goodness, 25, 493; obtained their authority by means of the sacrifice, 26, 21, 36, 39, 46, 101, 174, 445; born of the mind, 26, 42; a kind of theogony, 32, 246 sq.; belief in the existence of the g., 42, 158, 622; were born of the ukāshīra, 42, 229; the birth of the g. is the year, 43, 144; the Brahman (neut.) created the g., 44, 27; after the procreation of the g. offspring is produced, 44, 44; are the offspring of Manu, 46, 42 sq.; originated from the Self, 48, 367.

(c) CHARACTERISTICS, FOOD OF THE G. (INDIA).

Their exalted character denied, 8, 16 sq., 76, 76 n.; worship the pure great light, 8, 186; become deluded, wishing for pleasure, 8, 322; enlightenment is the characteristic of g., 8, 348; the path-finding g., 12, 263 sq.; are immortal, imperishable, 12, 290, 295, 444; 88, 388; 43, 148; 44, 174, how they became immortal, 12, 310 sq., 343, 26, 147 sq., 346, 41, 157; 43, 220, 256, 356 sq.; 44, 5, 28; are the rays of the sun, 12, 328; 26, 254; are trebly true, 14, 277, 319;

are mortal, 15, 289; age of the g., 25 20-2; are invisible, 26, 19; 34, 201, do not sleep, 26, 44; 82, 8; are hidden to men, 26, 76; always speak the truth, 26, 95 sq., 43, 257 sq.; 44, 447, the threefold age of the g., 29, 56, 30, 162; are long-lived through ambrosia (amṛta), 29, 294; the so-called deathlessness of the g. only means their comparatively long existence. And their lordly power also is based on the highest Lord and does not naturally belong to them, 34, 130; 38, 17; having several bodies at the same time, they come to many sacrifices, 34, 198-201, 217; 48, 330 sq., naturally possess all supernatural powers, 34, 200, 219; have certain characteristic shapes without which the sacrificer could not represent them to his mind, 34, 221 sq.; possess a body and sense-organs, 34, 355; 48, 328-30, exist in the state of highest power and glory and cannot enter, in this wretched body, into the condition of enjoyers, 38, 93; may be called light and so on, because they represent light and so on, 38, 388; are free from decrepitude, 42, 51, 365; immortality and truth in the g., 42, 84; the g. love the mystic, 43, 156, 158, 175, 179, 372, 398, 44, 443; made themselves boneless and immortal, 43, 178; are of joyful soul, 43, 339 sq., have no loathing for anything, 44, 184, 186; 'the patient g. who give no reply,' 48, 68, souls of g., 48, 198; are liable to suffering, 48, 327; are qualified for meditation on divinities, 48, 335-7;—Vāyu, the eater, and his food, viz. Agni, Āditya, Kāndamas, Ap, 1, 59, 59 n.; subsist on sacrifices, 7, 194; 12, 66 sq., 176; 26, 154; 41, 1; 44, 22, 508 sq.; sacrificial food for the g. is amṛta (ambrosia), 12, 40 sq.; 26, 191; the moon is Soma, the food of the g., 12, 176, 181, 362, 380; 26, xiii, 44, 6, 9 sq., 34; the sacrifice their food, immortality their sap, the sun their light, 12, 361; living food of the immortal g., 26, 201; the souls are the food of the g., 88, 110-12; the circle of the never-ending food of the g., 43, 221; how the g. eat

food, 43, 295; the hymn of praise is food for the g., 44, 232, ghee is their favourite resource, 44, 296, 342, 410, all the g. subsist on rain, 44, 507; subsist on the milk of cattle, 44, 508, when Soma overflows, all the g. avail themselves thereof, 44, 510; sun made into honey (nectar) for the enjoyment of the g., 48, 368 sq., 370, *the g. in truth do not eat nor do they drink, by the mere sight of that amrita they are satisfied*, 38, 111, 48, 589.

(d) ABODES OF G. (INDIA)

East, the quarter of the g., 1, 176; 12, 63, 422; 26, 1-4; 44, 448, formerly men and g. lived together, then the g. went to heaven in reward of their sacrifices, 2, 140, 12, 160, 199 sq., 207 sq.; 26, 307, 44, 43; the sacrificer ascends to the g., 2, 140; 12, 294; 14, 302, 331 sq., 26, 1, 4, 48, 267 sq.; 44, 372; world of the g. obtained by good and pious actions, 7, 109, 129, 8, 84, 233, 254 sq., 316, 322, 327, 389, 14, 258, 261, what deity one worships to that he goes after death, 8, 76, 78; abide in the house of the sacrificer, 12, 4 sq.; dwell in heaven, 12, 109, 26, 260; 48, 97, 103, 109, 113, 116 sq., 148, dwell on the top of Mount Meru, 12, 110 n.; 'the ladder of the g.' whereby the g. and R̥shis reached their high station, 14, 309; priests rule over the world of the g., 25, 157; the place of worship a high spot as being nearer to the g., 26, 1 sq., 1 n.; by the metres the g. attained heaven, 26, 230, 328; 44, 156, 172; paths between heaven and earth, trodden by the g., 29, 337; 42, 51, 365; the soul goes from the world of the g. to Vāyu, 38, 386, who vie with the sun, who are in rivers, or mountains, 42, 35, 408; a tree as the seat of the g., 42, 416; established themselves in this world by means of animals, 48, 56 sq.; seven worlds of the g., 48, 277, 314; all the g. abide here on the new moon day, 44, 2; worlds of the g. (in the north) and the fathers, 44, 225; did not know the Pavamāna to be the heavenly world,

44, 304; the g. who are in this world and who are in the heavenly world, 44, 328; North-east the region of both g. and men, 44, 359; the earth, the air, and the sky, regions, Nakshatras and waters, places of abode for all the g., 44, 505 sq.; may the divine doors open themselves, that the g. may come forth, 46, 153; to the g. go the worshippers of the g., those devoted to Vishnu go to Vishnu, 48, 627; path of the g., see Future Life (b) See also Heaven.

(e) G. AND MEN IN INDIA.

'I know myself reaching as far as the g., and I know the g. reaching as far as me. For these g. receive their gifts from hence, and are supported from hence,' 1, 212 sq.; do not teach what is virtue and what is sin, 2, 72; Brāhmanas are the human g., 7, 77; 12, 309 sq., 374; 26, 341; 42, 164, 529; beings divided into godlike and demoniac, 8, 114 sq.; are inferior to the men of true knowledge, 8, 146, 161, 161 n.; are engaged in gifts, 8, 282, reach perfection by penance, 8, 389; g. are the truth, man is the untruth, 12, 4, 16; 26, 63, 238, 344; 88, 93; in the beginning g. and men were together, 12, 347 sq.; give the enjoyments through fear of punishment, 25, 219, 219 n.; desert a country ruled by a wicked king, 25, 220, *the wicked, indeed, say in their hearts, 'Nobody sees us', but the g. distinctly see them*, 25, 269; 'speech of the g.,' false evidence with a pious intention, 25, 272; the king shall emulate the g., 25, 396 sq.; Brāhmanas have power over the g., 25, 398, 398 n., 447; penances adopted by g., sages, and manes, 25, 473, 475, the Veda the eternal eye of the manes, g., and men, 25, 504; know the mind of man, 26, 94; blamed for not being liberal enough, 82, 81, 87; the laws (vrata) of the g., 82, 237-9; 46, 367, 370; read the original code of Manu, 88, 3; men deprived of virility by the wrath of a deity, 88, 167; a king is a deity, 88, 221; cannot perform sacrifices, hence not

entitled to the study of the Veda, 34, 197 n.; Vyāsa and others conversed with the g. face to face, 34, 222 sq.; the vital airs, at the time of death, enter into them, 88, 105 sq.; the souls of sacrificers enjoy themselves with the g., 88, 112; g. were first, then men, 41, 262; 43, 228, 252, 257; longer is the life of the g., shorter the life of men, 41, 344; have given the remedy against poison, 42, 27; charms found by Brahmans, Rishis, and g., 42, 29; sins committed by the g. cause madness, 42, 32, 520; disease sent by the g., 42, 41; rescue men from death, 42, 53-5; this world is most dear to the g., 42, 60; the g. who have brought on trouble, again remove it, 42, 67; spells prepared by g., 42, 78; slain enemies join the g., pious men, and departed Fathers, 42, 126; all the g. follow the Brahman (the sun), 42, 214 sq.; men do (at sacrifices) what the g. did, 43, 83 sq.; a Brāhmaṇa descended from a Rshi represents all g., 44, 195 sq.; followed the laws of Rta, 46, 54, 64 (f) ALL THE G. AND INDIVIDUAL G. (INDIA).

Pragâpati brooded over the three g., Agni, Vāyu, Āditya, and squeezed out the three Vedas, 1, 70; instructed by Pragâpati, 8, 282 sq.; 25, 164; 43, 175; 44, 103; g., men, and Asuras, the threefold descendants of Pragâpati, 15, 189; 41, 194 sq.; 43, 220; created by Pragâpati, 25, 14, 14 n.; 41, 157; 43, 350; 44, 13, 15; heal Pragâpati by oblations, offered in Agni, 41, 152-4; in union with the life-sustaining g. Pragâpati creates, 43, 32; Pragâpati and the g. converse like father and sons, 43, 59 sq.; Pragâpati bestows shares and lordship on the g., 43, 67-70; offer Pragâpati up in sacrifice, 43, 304 sq.; afraid of Pragâpati, the Death, 43, 356; the sacrificial horse fettered for the g., for Pragâpati, 44, 277 sq.; Pragâpati assigned the sacrifices to the g., 44, 295 sq.; Pragâpati desired to gain the world of the g. and that of men, 44, 306; by the Aśvamedha the g. restored

the eye of Pragâpati, 44, 328, the horse of the Aśvamedha belongs to all g., not only to Pragâpati, 44, 336; behind Pragâpati are all the g., 44, 393, the g. perish and are created again by Pragâpati, by means of the Veda, 48, 331 sq.;—Indra is above the other g., 1, 151, 307; 8, 83; Agni, Vāyu, and Indra are above the other g., 1, 151; Agni, Soma, and Indra represent all the g., 12, 168 sq.; from terror of Brahman fire and sun burn, Indra, and Vāyu, and Death run away, 15, 21, Agni, Indra, and Sūrya, superior to the other g., 26, 402-4; to Indra belongs the first chariot, to the g. the second, 42, 152, draw together round Indra, 43, 127; India and Agni are all the g., 43, 278; are the people of King Dharma Indra, 44, 370;—Agni brings the offerings to the g. or the g. to the sacrifice, 2, 71; 12, 117 sq.; 14, 71, 43, 197 sq., 268, 46, 1, 6-8, 24, 92, 100, 108, 135, 153, 198, 261; chose Agni for their Hotr, 12, 87-9; kindled Agni, 12, 116; 46, 31, 49, the vow belonging to Agni together with g. and men, 29, 229; bestowed immortality on Agni, 43, 156, 177; possessed of a good Agni, 46, 13; Agni and the other g., 46, 16 sq., 22, 31, 37, 49 sq., 64, 67, 70, 83, 89, 119, 173, 275, 303, 418, he is called a friend of the g., to whose sacrifice Agni comes, 46, 92, Agni invoked against hostile powers of g. and mortals, 46, 211, see also Agni (c, g);—the three g., Brahman, Vishnu, and Śiva, 7, xxii, 128; 15, 304, 308, have been destroyed by Kāla, 7, 79; Lakshmi in g., 7, 299; even those who worship other g. with faith, worship only Kṛishna, 8, 84; 43, 411; Kṛishna the source of g. and sages, 8, 86, do not understand Kṛishna, 8, 86 sq., all g. seen within Kṛishna, 8, 92-4; are desiring to see the divine form of Kṛishna, 8, 99, Vishnu is the ruler of g., demons, and Nāgas, &c., 8, 347; of all g., Dānavas, Bhūtas, &c., Īvara is the lord, 8, 354; Daksha, the father of the g. who are born from

the internal organ, 14, 299; Agni and the other chief g. are only the chief manifestations of the highest Brahman, 15, 302, 303; the Self identified with Sāmbhu, Bhava, Rudra, Pragāpati, Hiranyagarbha, Vishnu, Nārāyaṇ, 15, 340 sq.; all the g. are Aditi, 82, 255, 261; the king as the God of Riches, 88, 217 sq.; the thousand-eyed god, 42, 68, 402; the armies of the g., having the sun as their ensign, 42, 133; neither g. nor men can escape Bhava and Sāiva, 42, 159; Trita, the scapegoat of the g., 42, 521-3; Agni, Vāyu, and Rudra are the hearts of the g., 48, 162; the many g. and the one God, 44, 115-17; Āhavanīya fire, the womb of the g., 44, 271, subsist on the sun, 44, 470, 508; guarded by the sun, 44, 471; the matutinal g., Agni, the two Āsvins, the Dawn, the rising Sun, 46, 39; the rain-giving god, 46, 43.

(g) MYTHS AND LEGENDS OF HINDU G.

Day and night of the g., 7, 77; 25, 20; 'ponds dug by the g., natural lakes, 7, 205, 205 n.; 88, 112, 112 n.; perform sacrifices, 12, 8 sq., 12; 26, 47-9, 52, 74 sq., 89, 93-9, 131, 147, 149-52, 174 sq., 178 sq., 194, 202, 240, 249, 252, 275 sq., 279, 291, 301, 303, 386, 433, 446; 41, 1; 44, 7, 15-19, 22, 317, 441-4; the sacrifice escaped the g., 12, 23, 140; 26, 89, 235; the sacrifice that became a tortoise, the g., and the Rshis, 12, 160-2; deposited their beasts with Agni, 12, 347; formerly g., men, and fathers drank visibly together, now invisibly, 12, 367 n., 26, 155; ran a race, 12, 370 sq.; 26, 327 n.; 41, 1 sq.; slew Vṛtra by means of sacrifice, 12, 408-10, 417-20, 437, 444 sq., 449; 41, 48; sins committed by the g., 14, 321; 42, 73, 604; the whole world sprang from the g., 25, 112; the g. even swore oaths, 25, 273, 273 n.; 88, 98 sq.; accidents caused by the will of the g., 25, 325; proclaimed the power of austerity, 25, 479; the celestial hosts approached the g., 26, 179 sq.; procured holy and medical plants,

42, 4 sq., 38 sq., 280; release the sun and the *ṛitam* from darkness and sin, 42, 15; sorceries performed by the g., 42, 39; conquered all the world in battle, 42, 86; pour love into the waters, 42, 105, 535; quarrels among the g., 42, 134, 363; human sacrificer imitates the rites performed by the g., 43, 22 sq., 30, 33, 41, 58 sq., 82, 117, 145, 156, 169, 188, 190-5, 198, 200, 202, 215 sq., 217 sq., 223-5, 236-9, 255 sq., 270, 275 sq., 303, 316; afraid of the Rakshas, 48, 104 sq.; 44, 453, 462, 467, 478; how they recovered the nectar of immortality, 48, 255; the Haya (steed) carries the g., 48, 401; fashioned the initiation and other parts of the sacrifices, 44, 138; performed a sacrificial session of a thousand years, 44, 170 sq.; gold is a form of the g., 44, 236; come on chariots, 46, 38, 237, 245; struggle of g. (Devas) and Asuras, *see* Asuras (c).

(b) WORSHIP OF G. IN INDIA.

A Sāman interwoven in the g., 1, 32; offerings to all the g. (Vajuvadeva, Devayagña), 2, 48, 48 n., 195, 201 sq., 299; 14, 49 sq., 304, 308; 25, 91, 132; 28, 84-7, 89 sq., 161 sq., 321; 44, 95 sq.; as long as he is impure, he shall avoid pronouncing the names of the g., 2, 94; Snātaka shall not speak evil of the g., and must be careful about his duties towards them, 2, 95, 225; 29, 124; Bali offerings to the servants of the g., the g. inside the house, and the g. of the points of the horizon, 2, 107, 107 n., 202, 202 n.; 29, 290; Brāhmanas and Kshatriyas uphold g., manes, and men, 2, 238; witnesses to be sworn in the presence of the g., the king, and Brāhmanas, 2, 247; the strength, &c., of a student who breaks the vow of chastity goes to the g., 2, 294, 294 n.; he who performs penances becomes known to all the g., 2, 299; 14, 297; reverence towards g. and Brāhmanas enjoined for all castes, 7, 13, Srāddhas begin and end with *śrāddhas* in honour of the g., 7, 85, 238; 12, 363 sq., 433 sq.; 14, 53 sq., 238; 25, 98, 98 n.,

113 sq., 113 n., 121; the householder's duty of worshipping the g., 7, 194; 8, 118, 243, 306; part of the hand called 'Tirtha' sacred to the g., 7, 198; 14, 25, 166; 25, 40 sq.; he who sacrifices pleases the g., and the g. reward the sacrificer, 8, 53, 61; 12, 248; 48, 626 sq., 720; those who worship the g. go to the world of g., 8, 84; 12, 450 sq., 451 n.; 44, 259, 272; paying reverence to g., a good penance, 8, 119; contempt of the g. is a sin, 8, 320; 25, 154; the good householder eats what remains after offerings to g. and guests, 8, 358; the hermit should eat after the g. and guests are satisfied, he should eat little, depending on the g., 8, 361 sq.; invoked by Brāhmanas, 11, 180; he who enters the vow before sacrifice, approaches the g., 12, 6; the offerings announced or pointed out to the g., 12, 17, 32; 80, 343 sq.; the oblation shall gladden the g., 12, 27; the sacrifice is performed for the g., the seasons, and the metres, 12, 79-81; sit round the altar, 12, 86; the Barhis, or the Prastara, the seat of the g., 12, 87, 93; the priests propitiate g., 12, 127 sq., 134 sq.; man owes the debt of sacrifice to the g., 12, 190 sq., 190 n.; 14, 46, 56, 271; 25, 169; 49 (i), 100; the power of the g. is the sacrifice, 12, 251; are dismissed at the end of the sacrifice, 12, 263 sq.; 26, 377 sq.; 41, 185; times suitable for the worship of the g., 12, 289 sq.; go to the house of him who sets up the sacred fire, and performs the Agnihotra, 12, 291, 328 sq.; new-moon libation to the horses of the g., 12, 375, 382 sq. and n.; are desirous of purity and themselves pure, and love a pure sacrifice, 14, 186; worshipped during penances, 14, 303-6, 25, 476; a performer of rites securing success, must worship cows, Brāhmanas, and g., 14, 323; Ka purifies by a certain rite Sahasrāksha, Fire, Wind, Sun, Soma, Yama, and other lords of the g., 14, 331; feasts in honour of the g., 25, 64 sq.; marriage rite of the g. (daiva), 25, 79-82, 28, 166; ordain the consumption of

meat for sacrifices, 25, 174; to be worshipped after a victory, 25, 248, 248 n.; husband receives his wife from the g., 25, 344, 344 n., wealth of those who offer sacrifices is called property of the g., 25, 434 sq.; cooked offerings for the g., 26, 201, all g. draw nigh to the victim, thinking that it is immolated for them, 26, 203; food given to Brāhmanas, reaches the g., 29, 16; Yama and all g. contained in the Ashṭakā, 29, 102; adoration to g., *Rishis*, Manes, and men, 29, 150; Agni, Indra, Pragāpati, *Vīrve Devās*, Brahman are regularly worshipped where there is no special rule with regard to the deity of a sacrifice, 29, 163; satisfied by reciting the Vedas and other sacred texts, 29, 218; 44, 96 sq., 101; satiated at the *Tarpana*, 29, 219; invoked to give long life to the new-born child, 29, 294; water oblations to the g. at the *Utsarga*, 29, 325; Bali offering to the protecting deities of the furrow, 29, 335 sq.; the pupil at the *Upanayana* given in charge of the g., 29, 401; 30, 272; there can be no substitute for the deity of a sacrifice, 30, 353; delight in prayers, 32, 86; sacrifices enjoined by them, 32, 238 sq.; ordeal to be performed in the presence of the guardians of the world, 38, 104; high value of property belonging to g., 38, 205; look on with divine eyes when a witness gives evidence, 38, 245; the judge worships the g. before performing an ordeal, 38, 250 sq., oaths by g., 38, 315; fine for stealing property of a deity or Brāhmana, 38, 363; invoked for long life, 42, 50 sq.; an amulet for g., fathers, and men, 42, 87; all the g. call the king to the throne, 42, 113; Brāhmanas strike those who revile the g., 42, 169-71, the sterile cow belongs to the g., therefore must be given to the Brahmanas, 42, 175-9, 656, bricks of the fire-altar identified with g., 48, 90 sq.; the sacrifice is the self of the g., 48, 103; 44, 504; from left to right is the way with the g., 48, 136, 139, 147; only that is a deity to whom oblations



are offered, 48, 240, 245 sq.; if he eats on new and full moon nights, he eats whilst passing over the g., 44, 21; the sacrificer gives himself up to the g. (by the fasts) and redeems himself by the (new and full moon) sacrifice, 44, 22 sq.; theory regarding the full and new moon in respect of the g. (sun and moon, earth and sky, night and day), 44, 31; he who offers to the g. is inferior to the self-offerer, 44, 38, offerings to the g. compared to tribute brought to a king, 44, 38; fill gold cups for him who having offered ghee, offers sacrificial portions, 44, 61; Śrī dismembered by the g., and restored by a sacrifice, 44, 62-5; *Prashrbya* and *Abhiplava* are the two wheels of the g. crushing the Sacrificer's evil, 44, 149; how the *Mahāvratā* yielded itself to the g., 44, 159; rites for the g. and rites for the Fathers, how distinguished, 44, 198-200, 430-4; *may the g. protect me through the g.*, 44, 258, prayer to be delivered from sins against the g., 44, 265 sq.; all the g. are concerned in the horse-sacrifice, 44, 278 sq., 311, 352; went in quest of the *Arva-medha*, 44, 284; depart from those who speak impure speech at the sacrifice, 44, 387; the *Udgātri* called 'friend of the g.', 44, 388; all the g. made guardians of the *Pravargya* sacrifice, 44, 453; what is baked, belongs to the g., 44, 456; sacrifice a feast of the g., 46, 6, 283; spirits or deified objects connected with the sacrifice, 46, 8-12, the *Arya* clans long for the g., 46, 100. *See also* Debts (the three), Idols, and Sacrifices (c).

(i) HINDU G. IN PHILOSOPHY.

Teaching of Brahman with regard to the g., 1, 151 sq., 152 n., the elements and the five senses or *Prāṇas* represented as g., 1, 185; 8, 123, 123 n., 337-40, 349 sq.; 15, 98, 274; 34, 303-5; 41, 273, 395; 48, 32, 185 sq., 304, 48, 417, 576, 586 sq.; union of the g., as entered into the body, 1, 208, 233, 238-40; all the g. are produced by knowledge of the Self, 1, 245; the human body

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(j) G. IN BUDDHISM.

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93 sq.; do not know the path of the Arhat, 10 (i), 95; (ii), 115; world of g., Māras, and Brahmanas, 10 (ii), 14, 30, 45, 96, 142 sq., 208; 11, 187, 288; vehicles of the g., 10 (ii), 23, 21, 345, 350; 86, 117; cried out against the injustice of killing cows for sacrifices, 10 (ii), 51; the g. worship Indra, 10 (ii), 52, g. and men depend on desire, 10 (ii), 55; the g. hear the well-spoken words of Vāsava, 10 (ii), 64; the pious householder goes to the g. by name Sayampabbas, 10 (ii), 66; g. as adepts of Buddha and friends of Buddhists, 10 (ii), 85 sq., 185 sq.; 13, 81 sq.; 20, 401; are subject to time, 10 (ii), 90; a Muni is to be worshipped by g. and men, 10 (ii), 91; Buddha, the enlightened of g. and men, 10 (ii), 96; the thirty-three (Tidasa, Tāvātimsa) g., 10 (ii), 125; 11, 18, 32, 32 n., 48; 17, 101, 107; 85, 11, 13; a god, or Brahman, or Inda, the husband of Sugā, 10 (ii), 189; Buddha has penetrated all things concerning the g., 10 (ii), 213; good men called g., 11, 20 sq. and n.; Buddha, the teacher of g. and men, 11, 27, 41, 54, &c.; 19, 331; 21, 119 sq.; 35, 167, 237; can, by intense meditation, cause an earthquake, 11, 45 sq.; their royal city Āṅkamandā, 11, 100, 248; 85, 3; their existence depends on Karma, 11, 119 sq. n.; world of Brāhmaṇas and Samanas, g. and men, 11, 152 sq., 187, &c.; the wheel of the empire of Truth set rolling by Buddha, cannot be turned back by any god, 11, 153 sq.; seven kinds of g., 11, 154, 154 n.; an immeasurable bright light beyond even the power of the g., appeared in the universe, when Buddha founded his kingdom of righteousness, 11, 155; converted by Buddha, 11, 155 n.; 19, 240 sq.; 86, 248-50; 49 (i), 180; the higher g. are opapātika, there being no sex or birth in the heavens, 11, 214 n.; aspiration to belong to one or other of the angel hosts (deva-nikāya), is a spiritual bondage, 11, 227, 231 sq.; cloud-spirits of cold, heat, air, wind, and rain, 11, 255 n.; deities residing in trees, 18, 126; 85, 242; they

who honour the g. by offerings, will be honoured by the g. in return, 17, 103; are liable to old age, decay, and death, 19, 18, 18 n., 159 sq., 275, 275 n., 371; pay worship to *Bṛhaspati*, 19, 78; subject to transmigration, 19, 160, 224, 31, 12 sq., 38; established by Buddha, 19, 193; if *Īśvara* be the maker of the world, people ought not to adore more g. than one, 19, 207; the site of *Pāṇaliputra* protected by g., 19, 250; Buddha god over all g., 19, 262 n., 348; 85, 167, 36, 12, 56, 83, 125, 215, 219, 274, 279, 281, 283, 285, 290 sq., 295, 298, 300-2, 305 sq., 305 n., 310, 312-15, 317, 319, 323-5, 327, 331, 337, 340 sq., 344-6, 352-4, 358, 363-5, 368; immortal, but not self-existent, 19, 271 n.; are filled with fear, 19, 287, 337; general grief in heaven when a Deva's day of merit comes to an end, 19, 287, 287 n.; names, different classes, and numbers of g., 19, 308; 21, 4 sq.; 49 (i), 129, 141, 157 sq., 180, 196 sq.; (ii), 26, 30; praise *Nirvāṇa*, 19, 309 sq.; worship Buddha, 19, 337; 49 (ii), 165, 201; Buddha as a god, 21, xxiv-xxviii, after hearing Buddha's law, beings may come to be g. or men, *Indras*, *Brahmas*, or rulers of the universe, 21, 125; g. and men will behold each other in Buddha-fields, 21, 194; protect the *Bodhisattva*, 21, 274; voices of g. and *Nāgas*, heard by the preacher, 21, 339; the *Akaniṣṭhas* and *Ābhāsvaras* in the *Brahma-world*, 21, 30; girls, wives, youths and maidens amongst the g., 21, 342; *Devanikāyas*, *Brahmakāyikas*, and *Mahābrahmas*, 21, 342, 345; odours exhaled by the g., 21, 342, 345; the preacher discerns g. and demons by his smell, 21, 344 sq.; rebirth among the g., 21, 436; 85, 124; shout their approval, when *Nāgasena* preaches and attains to insight, 85, 22, 26, 29; considered as Buddhist laymen, 85, 31 sq., 31 n.; 36, 248-50; *Nāgasena* is capable of discussing things with the g., 85, 37; men who, even in their human body, mounted up to the abode of the Thirty-Three, 85, 172; mystic

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(k) G. IN GAINA RELIGION.

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191 sq., 231 sq., 256, 265; the name Venerable Ascetic Mahāvīra was given by the g., 22, 193, 256, Mahāvīra's parents, after living as ascetics, were born as g., 22, 194, 256; the Kuṇḍaladharas, the Laukāntika and Maharddhika g., 22, 195; miracles performed by the g. when Mahāvīra retired from the world, and reached the highest knowledge, 22, 195-202; orders and numbers of g., 22, 222 sq.; 45, 183, 183 n., disputes occurring in the assemblies of g., men, and Asuras, 22, 268, sages who though as g. have obtained the powers of g., 22, 268; state of the g., one of the happy existences, 22, 268 n., saints born among the g. in their former existence, 22, 271, 281; 45, 35; the body of monks who fast longer than four days is inhabited by a deity, 22, 300 n.; Mahāvīra surrounded by g. and goddesses, 22, 311; the pious monk will be honoured by g., Gandharvas, and men, 45, 8; pious monks reborn as g. of great power and small imperfections, 45, 8; men born as g. according to their actions, 45, 15, 30 sq., 57, 61, 84, 259, 384, 415, 417; *to the highest regions, in due order, to those where there is no delusion, and to those which are full of light, where the glorious (g. dwell)—who have long life, great power, great lustre, who can change their shape at will, who are beautiful as on their first day, and have the brilliancy of many suns—to such places go those who are trained in self-control and penance, monks or householders, who have obtained liberation by absence of passion,* 45, 23, the life and pleasures of the g. surpass human pleasures a thousand times and more, 45, 29 sq.; the state of the Kevalin higher than that of the g., 45, 30 n., shower down a rain of perfumed flowers and water, and heavenly treasure, at the conversion of a Brāhmaṇa, 45, 54, a monk should not be frightened by voices of g., 45, 72; pay homage to a chaste monk, 45, 77; long life of the g., 45, 84, 84 n.; calamities produced by g., animals, and men, 45, 110, 181, 255; descend from heaven to celebrate the re-

nunciation of a saint, 45, 114 sq.; attend the meeting of Keśi and Gautama, 45, 121; conjuring a god, a means of extorting alms, employed by bad monks, 45, 133 n.; carnal love towards divine beings, 45, 139, from desire of pleasure arises the misery of the world, the g. included, 45, 187, duration of Lēryās of g., 45, 202; classification and description of g., and duration of their life, 45, 225-9, 381, why people are born as Abhiyōgidevas, Kīlīśhadēvas and Asuras, 45, 231 n.; the world created by the g., 45, 244, even g. must suffer for their deeds, 45, 250; the Suparṇa g. reside in the Śālmālī tree, 45, 290; the Lava-saptamas, the highest of those g. who live very long, 45, 291; do not reach final beatitude, 45, 331; some pious men become liberated saints, others g., 45, 331 sq., 352, commit sins, 45, 356; Gaiṇas should believe that g. and goddesses exist, 45, 408. *See also* Vimānas.

#### (1) ANGELS AND ARCHANGELS IN ZOROASTRIANISM.

A. assist the Mazdayasnians against demons and demon-worshippers, 5, 11 sq., 224-30, how each of the archa. can best be propitiated, 5, 121, 372-9; thirty a. and archa., 5, 103-5, 103 sq. n.; no a. come to the body of him who does not perform ablution, 5, 299; all worship reaches either the a. or the demons, 5, 310; a. and archa. invoked, praised, worshipped, 5, 312-14; 18, 324, 357; 87, 34 sq., 168, 232-4, 277, 293 sq., 298, 303, 315 sq., 438, 444 sq., 463; 47, 51, 95; the activity of the seven archa., 5, 357, 357 n.; archa. are intangible spirits, but must be worshipped, 5, 372 sq. n.; the thirty a. and archa. presiding over the days of the month, 5, 401-6, 406 n.; 28, 3; heavenly and earthly a. invoked, 18, 3, spiritual life and glory for the soul owing to the a., 18, 22 sq.; they dwell in heaven, 18, 57, 275; Srosh to be revered separately from all the other a., 18, 61, 61 n., archa. assemble in the middle of the sky, 18, 87, a. vanquish wizards

and witches, 18, 88 sq.; a. attend to the wishes of the Creator, 18, 120; seven archa in the propitiatory dedication of the sacred cake, 18, 143 sq.; archa pleased by the ceremonial, 18, 159 sq, 159 n.; 37, 173 sq.; a. not attacked by the stench of unnatural sin, 18, 220 sq.; archa. are immortal, undistressed, and omniscient, 18, 221; archa. assist Tistar against Apôsh, 18, 267; a. opposed by the fiends, 18, 270 sq., 319, 319 n.; a. are distressed by an imperfect purification rite, 18, 294; a. intercede for the soul of Keiesâsp, 18, 378-80; archa. sit around Aôharmazd, 18, 415 sq.; archa. and a. of the spiritual and worldly creations propitiated, 24, 3 sq, 4 n, 8; a., archa, and spirits gratified by Vîrtâsp, 24, 65; goodness of the archa. the cause of prosperity of the world, 37, 196; Kât-Ôs attempts to reach the heavenly region of the archa., 37, 221; he who provides for the Mazda-worshipper provides for the archa., 37, 280; assistance by the archa., 37, 291 sq.; wisdom of archa., 37, 305; increasing the strength of the archa, 37, 341; obeisance to the archa., 37, 360 sq., 378; exploits of the archa., 37, 364; contentment of the archa, 37, 370; archa. lodge in him who loves Vohûman, 37, 382; Zoroaster's conference with the archa., 47, xv, xxi, xxiv, xxvii, xxx, 156-62; Zoroaster's spiritual body with the archa., 47, xxviii sq.; archa. protect agriculture, 47, 7, Zoroaster's guardian spirit and body united by the archa., 47, 21-9; archa. opposed to harm, 47, 55; archa. assist Zoroaster in converting Vîrtâsp, 47, 67-70, 81, 124, 164; archa. send forth the soul of Sritô from heaven, 47, 79; archa. report the birth of Zoroaster, 47, 87; apostles confer with the archa., 47, 106, 112; archa. sent by Aôharmazd to protect the infant Zoroaster, 47, 145; glory of the seven archa., 47, 148; reverence of the emanations of the six archa., 47, 168. *See also* Ameshaspentas, and Angels (b).

(m) G. OR SACRED BEINGS (YAZATAS, YAZDÂN) IN ZOROASTRIANISM.

Abstract deities worshipped by the adherents of Zoroastrianism, 4, lxi, lxxv; 23, 30; natural deities in early Zoroastrianism, 4, lxi, lxxv; prayers and sacrifices to all the g. offered by Zoroastrians, 4, 221-4, 245, 248; the holy g. and the great Ratu, 4, 250; Aôharmazd and the angels who are the whole of the heavenly and earthly sacred beings (yazdân), 5, 155; spirits of the sky, water, earth, plants, animals, mankind, and fire, 5, 156, g. or sacred beings invoked and worshipped by the devout, 5, 312; 18, 123-5, 134-6, 166-73, 279-81, 325 sq.; 24, 10, 12 sq, 26, 43 sq., 78; 37, 34 sq, 344 sq., 377, 428 sq, 431, 436, 466 sq.; meat-offerings apportioned to g., 5, 335-8; resurrection the happiness and hope of the good spirits, 18, 38; are the spirits distressed when a righteous man dies? 18, 50 sq; man, a servant of the g., 18, 122 sq, 125; good spirits co-operate in the preparation of the sky, 18, 261; one Yast for every Amshaspand and every Ized, 23, 1-3; thirty g. and numerous abstract deities invoked, 23, 2-20; glory of the gods in the heavens and in the material world, 23, 291 sq., 352; the sacred being is the best protection, 24, 41; divine providence overrules destiny, 24, 55; belief in the s. b. a good work, 24, 75; fear of s. b., 24, 78; ceremonies are a thanksgiving to the s. b., 24, 94 sq.; demons the opponents of the s. b., 24, 164; the pantheon of Zoroastrianism, 31, 195-203; thirty-three lords of the ritual order, 31, 198 sq., 198 n., 205, 210, 216, 220, 225; all the Yazads, heavenly and earthly, worshipped, 31, 202, 207, 212, 218, 222 sq., 227, 254 sq, 257, 259, 272, 274, 277, 319, 328, 374, 382, 389, 391; Fravashis of the Yazads worshipped, 31, 273; sacrifices to the lords of spiritual and of earthly creatures, of aquatic animals, beasts, and birds, 31, 335; triumphs of the s. b. over the demons, 37, 23, 285; 47, 123; bringing of the word from

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(a) CHINESE SPIRITS OR SPIRITUAL BEINGS (KWEI-SHÂN).

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beneath, 3, 186; services to sp. and to Heaven, 3, 217; the Minister of Religion regulates the services for sp. and manes, 3, 228, 228 n.; perfect government and bright virtue have a piercing fragrance for the spiritual intelligences, 3, 232; the descents of sp. ceased when *Kbung* and *Lî* made an end of the communications between earth and heaven, 3, 257, 257 sq. n.; ancestors become tutelary sp., 3, 301; 'all spiritual beings' or 'the hundred sp.' presiding over all nature, 3, 318, 318 n.; hearken to him who seeks a friend, 3, 347, 347 n.; hearken to the officers who quietly fulfil their duties, 3, 365; great altar to the sp. of the land raised by Than-fû, 3, 384, 385 n.; unseen by men, one is still under the observation of sp., 3, 388, 388 n., 415; sacrifice to the spirit of the path, 3, 399, 399 n., 425 sq., 425 n.; 27, 314 sq.; 'host of all the sp.' one of the titles of the sovereigns of China, 3, 405, 405 n.; King Hsian expostulates with God and all the sp. whom he expects to allay a terrible drought, 3, 419-23; sacrifices to the sp. of the four quarters and of the land, 3, 422; Kwei-shân or sp., what they are, 16, 32, 34, 45, 355 sq. n.; inflict calamity on the full and bless the humble, 16, 226, 226 sq. n.; men of worth employed to do service to sp., 16, 324, 325 n.; sacrifices to sp. or phenomena of nature, 27, 36; 28, 203, 209, 218, 218 n.; 39, 300 n.; sacrifices to sp. of hills and rivers, and of the quarters, 27, 116, 216 sq., 273, 278, 307, 313-15, 376, 385 sq., 397; 28, 101; sacrifice to the Father of War, 27, 220; those who gave false reports about appearances of sp. put to death, 27, 238; sacrifices to the sp. of the ground, 27, 259, 259 n.; sacrifice to the 'first match-maker,' 27, 259; husbandry dear to the sp., 27, 279, 279 n.; prayer to 'the Honoured ones of Heaven,' 27, 300, 300 n.; the ruler's intercourse with sp., 27, 375, 377, the sp. of nature as associates for men, 27, 383 sq.; enjoy the virtue of the superior man, 27, 394;

things used for rites shall be in accordance with the requirements of the sp., 27, 395, 395 n.; distinction between g. and manes, 27, 430, 430 n.; the Father of Husbandry, 27, 431; communion with the sp. by sacrifices, 27, 434-6, marriage a service of the sp., 27, 441 sq.; do not take liberties with or weary sp., 28, 73; music and ceremonies bring down the sp. from above, 28, 114; the honouring of sp., 28, 219, 341 sq.; the Spiritual Intelligences served with reverence, 28, 239; communion with the Spiritual Intelligences attained by purification, 28, 240, 245; sacrifices give expression to the loving feeling towards the sp., 28, 271; the powers of sp., 28, 307 sq. and n.; the superior man presents himself before them, 28, 325; the Spiritual Intelligences of heaven and earth, 28, 349; eight sp. worshipped by the founder of the K'ün dynasty, 39, 41, 41 n.; the power of the sp. or manes, 39, 82, 104; sp. of the land worshipped under an oak-tree, 39, 217-19; from the T'ao came the mysterious existences of the sp., 39, 243, 243 n.; the T'aoist sage suffers not from ghosts and is not scared by the sp. of the dead, 39, 333; the T'aoist sage suffers no reproof from the sp. of the dead, 39, 365; tutelary sp. of the land do not bestow their blessings selfishly, 39, 382; altars raised to the spirit of the grain, 40, 75; man's relation to men and sp., 40, 83, 83 n.; sp. in heaven and earth take account of men's actions and curtail their lives according to the gravity of their transgressions, 40, 235 sq., 244, bad men revile the sp., 40, 242; the Divine Ruler of the eastern Hwa, the Divine Ruler of the Golden Gate, and the Royal-mother of the West, 40, 248 sq. *See also* Ancestor Worship (a, b)

(c) FALSE G. IN ISLÂM.

Nature-g. (Ginns) worshipped by the Arabs, 6, xi sq.; patron deities of Arabian tribes, 6, xii; false g. can neither harm nor profit people, 6, 194, 204; are lifeless, cannot

create anything, 6, 252; 9, 64, 83, 161; if there were other g., they would rebel against God, 9, 5; themselves have recourse to God, 9, 7, 7 n.; deny their worshippers on judgement day, 9, 32; cannot defend the idolators against God, 9, 49; are helpless and cannot help, 9, 153, 167; are punished in hell, as well as the idolators, 9, 169; worship of false g., in order to be brought nearer to God, 9, 182, desert their worshippers on the last day, 9, 204. *See also* Ginns.

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Gôgôasp, or Gôasp, n. of a Zoroastrian teacher, 5, 243, 243 n., 265 sq., 275.

Gôkard (or Gôkerânô, or Gôkerenô), *see* Haoma, and Trees.

Gôkhar, 'the great one of the middle of the sky,' 5, 21 sq. and n.; leader of planets, 5, 113 sq., 113 n.; falls from a moonbeam on to the earth, 5, 125; burns the serpent in the melted metal, 5, 129, 129 n.

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- Hair**, how the Vedic student should wear his, 2, 8, 37, 8, 360; 14, 41; 25, 69 sq.; 29, 400; 30, 63, 160; customs about the h., and beard, 2, 178, 178 n., 219, 219 sq. n.; 14, 11 sq. n., 77, 159, 344; 29, 169, 323; arrangement of h. of the ascetic and hermit, 2, 194 sq.; 8, 362; 10 (i), 38, 41, 90; (ii), 74, 96, 98, 126, 188; 14, 45, 47, 259, 274, 285, 287; 25, 199; 49 (i), 75, the kinsmen untie their locks at the ceremony of overturning the water-vessel of a sinner, 2, 278; shaving the h. or wearing it in braids, a penance, 2, 300; 14, 104, 108, 124, 223; 25, 446, 449, 453, 456; cuttings or shavings of h. defile, 4, lxxviii, 190-2; untimely white h. produced by the Daêvas, 4, 90, 90 n.; considered as plants, 4, 191, 191 n.; bathing ordained after tonsure of the head, 7, 94; some sects wear matted h., others are clean-shaven, 8, 375; tonsure of Samanas, 10 (i), 65; (ii), 41, 74; 11, 187 sq.; 35, 19, 19 n.; 36, 83; 45, 140; the sacrificer's h. and beard shaven, 12, 1, 407, 443, 448-50, 448 n.; 26, 5-7; gifts of h. (as garments) to the Fathers, 12, 369 n.; 30, 230; shaving the hair of women as punishment, 14, 109 sq.; 33, 183; cutting the hair at the beginning of rites, vows, and fasts, 14, 300, 303, 323; 29, 247; having the head shaven, a sin, 18, 408, 408 n.; modes of h.-dressing forbidden to Bhikkhus, 20, 69 sq., 138 sq.; ceremony of shaving the beard (Godâna, Keśânta), 25, 42, 42 n.; 29, 56 sq., 186 sq., 227, 276, 301-3, 380, 402-4; 30, 41, 69 sq., 218, 253, 284 sq.; 42, 306 sq., 665; clipping nails or h., 25, 139, 140 n.; do not wear false h., 27, 76, 76 n.; about women's h.-dress in mourning, 27, 129; shaving ceremony for a child, 27, 473; cut or shaved before the student's initiation, 29, 61, 187, 193, 304; 30, 138, 271; the student has his h. cut at the Samāvartana, 29, 91, 314, 408; 30, 163-5, 275, h. and beard of the dead body cut, 29, 237; family customs regarding the arrangement of the h., 29, 301, 303, 399, 408; 30, 62, 218, 284; Snâtaka has his h. cut, 30, 84; razors known before the Aryan separation, 32, 235; shaving the head, a punishment for Brâhmanas, 33, 204; about shaving the h., 37, 124; a king does not shave his h., 41, 126, 128; the Keśavapanīya or h.-cutting sacrifice at the king's consecration, 41, 126-8; h. of lion, wolf, tiger at Sautrâmanī, 41, 132; 44, 218, 229; charms to promote the growth of h., 42, 30 sq., 470 sq., 536 sq.; prayer on shearing h. and beard, 42, 57; modes of dressing the h., 42, 108, 538 sq.; nothing injures one at the h., 48, 158; h. and form, 43, 295; how it grows and gets grey, 44, 52 sq., 55; the mystery of man's h., and the sacrificial grass, 44, 52 sq., 55 sq.; as many h.-pits as sweat-pores and as twinklings of the eye, 44, 169; the hair of victim, when wetted, comes off, 44, 313; Kûdâkarana or tonsure of the child's hair, *see* Child (b); parting the h. at the S'mantonnayana, *see* Child (b). *See also* Body.

- Hairanyanābha**, Atnāra's son, the Kausalya Para, 44, 397.
- Hāld**, commander of the Meccan cavalry, 6, xxviii; joins the Muslim ranks, 6, xli.
- Hāligga**, see Hādraka.
- Hālingava**, quoted, 43, 363.
- Hāmān**, the prime minister of Pharaoh, 9, 108, 108 n., 112; punished, 9, 121, 193; Moses sent to H., 9, 192; told to build a tower for Pharaoh to mount up to Heaven, 9, 194.
- Hamaspāthmaēdhaya**, worshipped, 81, 198, 205, 210, 216, 220, 225, 335, 338, 368, 370, 372.
- Hām-baretar vanghvām**, n.p., 28, 211, 211 n.
- Hāmīz**, n.p., 5, 148.
- Hamīsa** birds, see Birds (b).
- Hamzah**, Mohammed's uncle, slain in battle, 6, xxxvii, 264 n.
- Han**: systematic chronology in China began with the H. period, 3, 20 sq.; investiture of the marquis of H., 3, 426; recovery of the Ritual Books under the H. dynasty, 27, 2-5.
- Hand**: tirthas or parts of the h. sacred to different deities, 7, 198; 12, 365 n., 366 n.; 14, 21, 25, 166, 238, 255; 25, 40 sq.; 28, 252, 252 n.; 30, 18; organs of action, 8, 53 n., 261, 359; laid down, palm upwards, for protection, 44, 465.
- Hāng**, see Thien Kāng-ze.
- Hangāfūfish**, son of Gāmāsp, 47, xxx, 165.
- Hanghaurvzungh**, son of Gāmāspa, 28, 208.
- Hanīfs**, a sect of Arabian thinkers, 6, xv sq.; Islām, the faith of the 'H., 6, 204; 9, 127 sq.; exhortation to become 'H., 9, 59; Jews and Christians bidden to become 'H., 9, 338.
- Hantrimukha**, n. of a demon harassing infants, 28, 296.
- Han Ying**, his text of the Shih King, 8, 287.
- Hāo**, Duke, as a mourner, 27, 318.
- Haōist**, son of Geurva, 87, 224, 224 n.
- Haoma** (Phl. Hōm), overthrew the Keresāni (Alexander), 4, xlviii; 81, 237 sq., 237 n.; Vedic Soma, Avestic H., 4, lii; 26, xii, xvi; 81, 230 sq. worship of H. Aryan, 4, liiv; purification of the H., 4, 73 sq.; the dead become immortal by tasting of the white H., 4, 74 n.; the plan of life, king of healing plants, 4, 74 n., 226; 5, 90; 81, 241; 87, 165 preparation of H. for sacrifices, 4, 207, 351-3, the white or Gaokeren. H., round which the healing plant grow, 4, 227, 227 sq. n.; approached Zarathustra, 4, 258; 81, 231; use of H. at sacrifices, 4, 288 n., 289, 18, 160 n., 163-5 and n., 169 sq., 170 n.; the angel, co-operator with Tīstar, 5, 26, 169; 87, 292, 292 n. lizard created to injure the H., 5, 65; the white H., the healing and undefiled, 5, 100; the white H. belongs to Āstād, 5, 104; the H. of the angel H., of three kinds 5, 105 Hūsh, the drink of immortality, prepared from H., 5, 126; white H. the counteractor of decrepitude and death, 5, 176 sq.; H.-juice given to a new-born infant, 5, 322; 24, 281 sq.; 87, 122; meat-offering to the angel H., 5, 336, 336 n., 338, 338 n. the white H., an ingredient of the elixir of immortality, 18, 112, 112 n. washing of polluted H. twigs, 18, 363; Gaokerena, the white H. invoked and worshipped, 23, 5, 5 n. 12, 14, 20, 32, 36 sq., 271; golden tall, enlivening, 28, 20; the increase of the world, 28, 102, 102 n.; worships Drvāspa, 28, 114, 114 n. offered a sacrifice to Mithra, 28, 141 sq.; established as a priest by Ahura-Mazda, 28, 142; the Fravashis watch the H., 28, 194 n. drinking of H. is attended with Asha and Ashi Vanguhi, 28, 271 worshipped Ashi Vanguhi, 28, 27; sq.; prayer recited when drinking H., 28, 312; H. and sacred twigs 24, 103, 103 n.; where the H. is grown, 24, 111, 111 n.; H. and Para haoma, and the (offered) Haoma worshipped, 81, 208, 212, 214, 22 sq., 227 sq., 230, 246, 270 sq., 276, 291, 348; among the offerings to the gods, 81, 213 sq., 223, 227 sq., 270 sq., 274 sq., 280, 349 sq., 35 sq., 374 sq.; the H.-yast, worship and praise of H., 81, 230-44; drive

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**Haomō-āvarenah**, n.p., 28, 214.

**Hāōshāng**, *see* Hōshāng.

**Haoshyangha**, *see* Hōshāng.

**Happiness**, five sources of, 8, 149; three sorts of h., 8, 126; what is true h., 10 (i), 53-5; 18, 81; a life in h. and mindfulness with a wise friend, or in solitude, 17, 307 sq.; perfect peace is sublime h., 20, 231-3. *See also* Bliss, and Highest Good.

**Haptanghāiti**, *see* Yasna.

**Haptōirīnga**, *see* Haptōk-rīng.

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**Hara**, used in the sense of God, 15, 235; identified with strength, 25, 512; n. of Rudra, 20, 256; is immortal and imperishable, 48, 139, 364.

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**Hare**, in the moon, 44, 10; 'horn of a h.', 48, 433, 453, 508 sq.

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**Harem**, *see* Woman (*a*, *f*).

**Hareth**, n. of Satan, 6, 161 n.

**Harī**, epithet of Rudra, 2, 298; n. of Vishnu or Krishna, 7, 7; 8, 92, 131, 219, 347; 48, 93; is contemplated in the sacred stone called Śālagrām, 34, 114; the Creator, 48, 87; all beings a play of H., 48, 406; all this is the body of H., 48, 423; the Lord H. condensed the Vedānta-texts in an easy form, 48, 527; Buddha compared with H., 49 (i), 171. *See also* Vishnu.

**Hari**, a noble family of Gainas, 22, 92, 218, 225.

**Hāridraka** (Pr. Hāligga) Kula of the Kārana Gana, 22, 292.

**Hāridrumata**, Gautama, teacher of Satyakāma, 1, 60; 84, 228; 48, 343.

**Hārikarnīputra**, n. of a teacher, 15, 224 n.

**Harikēsa**, epithet of Indra, 2, 298.

**Harikēsa-Bala**, a Kāndāla who had become a monk, 45, 50 n.

- Harivēgameśi**, the divine commander of the foot troops, ordered by Śakra to exchange the embryos of Devānandā and Trivalā, 22, 227 sqq.
- Harishēṇa**, a king who became a Gāna monk, 45, 86, 86 n.
- Hariskandra**, King, bought the son of Agigarta Sauyavasi, 14, 87; vows to sacrifice his son to Varuṇa, 44, xxxiv.
- Hārīta**, quoted in law-books, 2, xxviii, 49, 65, 66 n., 70, 88 sq., 91 sq.; 14, xvii, xx sq., xxvii, xl, 10, 220.
- Hārītāgotra**, Śrīgupta of the, 22, 291.
- Harita Karyapa**, n. of a teacher, 15, 226.
- Hāritamālākārī**, Śākhā of the Kāraṇa Gāṇa, 22, 291.
- Hāritāyana**, gotra, 22, 286.
- Hārītū**, n. of a giantess, 21, 374.
- Harlot**, *see* Prostitution.
- Harmlessness**, *see* Ahimsā.
- Harmya**, *see* Hell (a).
- Hārūt**, and Mārūt, two fallen angels, 6, xiv, 14, 14 n.
- Haryagvāyana**, worshipped at the Tarpāṇa, 30, 244.
- Haryaksha**, n. of a demon harassing infants, 29, 296.
- Hāsar**, measure of time, 5, 308, 308 sq. n.
- Hāshim**, Mohammed's grandfather, 6, xvi, xviii.
- Hasi**, n. of a Daśva, 28, 49 sq., 49 n.
- Hāsīy ibn Wāil** said he should have wealth and children on the judgement day, 9, 33, 33 n.
- Hasta**, of the Kāryapa gotra, a Sthavira, 22, 294 n.
- Hasta**, guardian of Soma, 26, 72.
- Hastilipta** (Pr. Hatthiliga), a Kula of the Uddeha Gāṇa, 22, 290.
- Hastin**, of the Kāryapagotra, a Sthavira, 22, 294.
- Hastināpura**, Sambhūta took the resolution to become there a universal monarch in some later birth, 45, 56 sq., 60; residence of Mahāpadma, 45, 86 n.
- Hastipāla**: Mahāvīra died at Pāpā in King H.'s office of the writers, 22, 264, 269.
- Hastiyāma**, n. of a park at Nālandā, 45, 420.
- Hate**, *see* Hatred.
- Haṭha-yoga**, always occasions death, 8, 297 n.
- Hatred**, the devotee free from, 8, 51, 63, 101; self-restraint is freedom from h. and other defects, 8, 168; desire and h. are born from nature, 8, 288. *See also* Love, and Passion.
- Haṭhi-gāma**, Buddha at, 11, 66.
- Hāu**, title of Chinese sovereigns, 8, xxvi.
- Hāu-kī**, his wonderful conception and birth, perils of his infancy, 8, 396 sq. and n.; what he did for agriculture, 8, 398; as the founder of certain sacrifices, 3, 398 sq., 398 n.; 28, 350; invoked against a drought 3, 420; associated with God at sacrifices, 8, 422 n.; 28, 32; sacrifices to H. as the correlate of Heaven, 8, 477, 477 n.; his meritorious services, 28, 340. *See also* Kbh.
- Hāu Mū**, about the rites of mourning, 27, 152.
- Haurvatāt**, *see* Horvadaḥ.
- Hāu-thū**, attending spirit of Hwang Tī, 27, 280; sacrificed to as the spirit of the ground, 28, 208.
- Hāu Zhang**, disciple of Hsiā-hāu Shih-khang, 8, 287; a Lī scholar, 27, 7; his treatise Kbh Tshī Kī, 27, 17.
- Hāvanan**, *see* Priests (d).
- Hāvani**, lord of the ritual order, worshipped, 31, 196, 201 sq., 204, 207, 209, 215, 219, 223, 254, 379 sq.; thirty-three gods round about H., 31, 198.
- Hazān**, a Karap, 47, 143.
- Head**, placing the life-breath in the, 8, 79; the self is without a h., 8, 367; etymology of Sk. siras or h., 41, 144 sq., 401; h. of a child or young animal born first, 41, 233; 48, 40, 287; human h. placed on ukhā, 41, 311, 404; is the birth-place of the breaths, 41, 396; 48, 57; measures a span, is four-cornered, contracted in the middle, 41, 396; 44, 454; is threefold, 48, 78, 114; 44, 163, 335, 499; consists of two bones, 48, 78, 387; fivefold vital air in h., 48, 190.
- Healing plants**, *see* Plants (b).



**Heart**, the small ether in the lotus of the 1, 125 sq.; 34, xxxvi, 174-92; 88, 144; 48, 314-17, 660 sq.; the self abides in it, 1, 129; the dying devotee confines the mind within the h., 8, 79, 239, the Lord is seated in the lotus-like h of all beings, 8, 88, 104, 113, 129, 187 n, 194, 281 sq., 283 n., 332; the being of the size of a thumb in the h., 8, 192; is the breath or seat of the breath, 8, 242 n.; 26, 204; the h. and the seat of the h., 8, 252; perceiving all entities in one's own h., 8, 342; the great self, the h. of all beings, 8, 345; supporter of consciousness in the h., 8, 350; the two entered into the cave (of the h.) are Brahman and the individual soul, 15, 12; 34, xxxv, xli, 118-23; 88, 240; 48, 98, 267 sq.; one thinks with the h., with the mind, 48, 95; Agni, Vāyu, Āditya are the hs. of the gods, 48, 162; is smooth, round, and near the right arm-pit, 48, 180 sq.; this h is, as it were, in secret, 44, 36. *See also* Arteries.

**Heath**: harmya, fire-pit, h., house, 23, 216-18; spirit of the h., 40, 236; striding over the h. a crime, 40, 243; offences committed in the treatment of the fire and the h., 40, 244. *See also* Fire (e).

**Heat**, or *tegas*, 1, 93 n.; effects of h. on the body, 8, 237; cold and h., *see* Pairs of opposites.

**Heathen**, *see* Heretics.

**Heaven** (Sky, Heavenly world).

(a) H (Thien), a supreme and moral power in China.

(b) H. and Rulers in China.

(c) H. and Earth in China.

(d) H. or Svarga world in India.

(e) H (Dyaus) as a deity in India.

(f) H. and Earth in India.

(g) H (Asmān, Garōdmān) in Zoroastrianism.

(h) Plurality of Heavens.

(a) H. (THIEN) A SUPREME AND MORAL POWER IN CHINA.

The term Thien or H. interchanged with T'i and Shang T'i (God) to denote the Supreme Power, 8, xxiv sq., 196-8, 477 sq. n., 354; 39, 15-18; sacrifices offered to H., 8, 39, 134, 302, 317 sq.; 27, 36, 427, 437; 28, 202, 217 sq.; sends down calamities (on the of-

fender), 8, 51 sq., 108, 120-2, 157 sq., 160 sq., 170, 177 sq., 236, 266, 408-10, 417-19; 27, 256, 279; 40, 107; virtue moves H., 8, 52; appeal to (azure) H. in sorrow, 8, 52, 184, 360 sq., 364, 418, 428 sq., 434 sq., 434 n., 435 n., 439, 439 n., 441, 444, the source of moral laws, 8, 55 sq., 129, 169; punishments appointed by H., 8, 77, 83, 85-7, 90, 126, 130, 132, 135, 219; warnings of H. conveyed by eclipses and the like, 8, 81, 81 n.; sends down misery or happiness and length of years on men according to their conduct, 8, 89, 99, 101, 109, 119, 174, 207, 16, 299 sq. n.; 40, 246; the way of H. is to bless the good, and make the bad miserable, 8, 90; 16, 285, 286 n.; makes no mistakes, 8, 90, 417; 16, 230, 230 n.; the bright requirements of H., i.e. the worship of the gods and ancestors, 8, 96; 28, 415; calamities sent by H. may be avoided, but from those brought on by one's self there is no escape, 8, 98; 28, 359; secures the tranquillity of the people, aiding them to be in harmony with their condition, 8, 139, 139 n.; fulfilling to the end the will of H., one of the five sources of happiness, 8, 149; decree of H. is not to be changed, 8, 157, 161, 236; the will of H. intimated by divination, 8, 159, 189 sq.; awful though H. be, it yet helps the sincere, 8, 167; H.'s appointments are not unchanging, 8, 171, 379 sq.; 28, 420 sq.; approves, if spirits are used only at sacrifices, 8, 176; the bright principles of H., 8, 176, 197; sacrifices ascend to H., 8, 177; the aged have matured their counsels in the sight of H., 8, 185; the favour of H. is not easily preserved, not to be depended on, 8, 206; the virtue of great H., 8, 206, 209, 259; the dread majesty of H., 8, 208, 210, 241, 262, 264, 380, 380 n.; *Great H has no partial affections, it helps only the virtuous*, 8, 212; services to spirits and to H., 8, 217; 'the way of H.,' or virtuous conduct, 8, 248; 16, 229, 372; 27, 39 sq., 367, 389; 28, 268; 39, 121 sq., 210; 40, 257-9; the oppressed declare their innocence to H., 8,

256, 354, 357 sq.; those who preside over criminal cases are the shepherds of H., 8, 259; accordance with the will of H., 3, 260, 379; 16, 261; allows us to make use of punishment, 8, 260; is impartial, but men ruin themselves, 8, 264; prosperity sent down from H., 8, 306; 16, 286, 318, 322, 323 n.; the ordinances of H. are deep and unintermitting, 8, 314, 357; 16, 251, 251 n.; 28, 322; made the lofty hill, 8, 316; its appointment is not easily preserved, 8, 329 sq., 330 n.; inspects all our doings, 8, 330; does not weary in its favour, 8, 335, sends inflictions, is charged with injustice and cruelty, 8, 351-3, 353 n.; the calamities of the lower people do not come down from H., 8, 357; the angry terrors of compassionate H. extend through this lower world, 8, 358; bad officers do not stand in awe of H., 8, 358; what H. confers, when once lost, is not regained, 8, 359; who art called our parent, 8, 361; azure H. invoked against slanderers, 8, 361; offerings made to the ancestors, that their descendants may receive the blessings of H., 8, 370, 370 n.; the way of H. is hard and difficult, 8, 376; the doings of high H. have neither sound nor smell, 8, 379 sq., 380 n.; model of action afforded by H. to men, 8, 380 n.; 16, 414, 415 n.; 39, 146, 161, 365-7; 40, 208; enlightens the people, 8, 409, 409 n.; gave birth to the multitudes of the people, 8, 410, 425; great H. is intelligent and clear-seeing, 8, 410, 416; it is not H. that flushes your face with spirits, so that you follow what is evil, 8, 411; those whom H. does not approve of sink down in ruin, 8, 414; is letting down its net of crime in which are many calamities, 8, 428 sq.; mysteriously great H. is able to strengthen anything, 8, 429, 429 n.; filial piety is the method of H., 8, 473, 479; 'H. in the midst of a mountain,' symbolical of great accumulation, 16, 37, 300, 300 n.; will set its seal to the virtue of him who restrains himself, 16, 155, 157 n.; symbolic meaning of H., 16, 213 sq., 214 n.; 'the

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judgements do not always prove that he who suffers is an ill-doer, 39, 116 sq.; presides over the infliction of death, 39, 117; the T'ao or way of H. is unselfish, that of man selfish, 39, 119; there is no other H. but what belongs to man's own mind, 39, 129, 182; unity with H. obtained by renouncing worldly life, 39, 150; 40, 12; K'ing completed his bell-stand, when his H.-given faculty and the H.-given qualities of the wood were concentrated on the work, 39, 150, 40, 22 sq.; the Southern Ocean is the 'Pool of H.,' 39, 164, 167; the notes or sounds of T'ao, 39, 178 n.; as a synonym of T'ao, 39, 178 n., 182, 182 n., 185, 185 n., 229 n., 234 n., 278 n., 306; 40, 61, 61 n.; that the Master of the Left has but one foot, is from H., not from man, 39, 200; death and life ordained from H., 39, 241; to be regarded like a father, but the T'ao to be loved more, 39, 241 sq. and n.; creatures cannot overcome H., 39, 248 sq.; *the small man of H. is the superior man among men; the superior man among men is the small man of H.*, 39, 253, 253 n.; what disturbs the regular method of H. causes disorder in the world, 39, 302; spirit-like, and yet requiring to be exercised, 39, 305; those who do not understand H. are not pure in their virtue, 39, 306; he who has forgotten himself has become identified with H., 39, 318; the ancients sought first to apprehend H., the T'ao came next, 39, 336; six extreme points and five elements belong to H., 39, 346; the music of H., 39, 348-51; 'the gate of H.,' 39, 357; union (between father and child) by H.'s appointment, 40, 35; 'a man in appearance, but having the mind of Heaven,' description of a master of the T'ao, 40, 42, 42 n.; T'aoist teacher called H., 40, 51, 68; the harmony of H. will come to him who looks only at the T'ao, 40, 61; the people of H. are those whom their human element has left, 40, 82; those who cannot stop where they cannot arrive by means

of knowledge, will be destroyed on the lathe of H., 40, 83; the door of H. is non-existence, 40, 85; the sage is skilful H.-wards, but stupid manwards, 40, 88 sq.; the true men of old did not by their human efforts try to take the place of H., 40, 110; the sage follows the direction of H., 40, 116, 199; if the breath of creatures be not abundant it is not the fault of H., 40, 139; the mind of man more difficult to know than H., 40, 209; regarded as the primal source by the sagely man, 40, 215; protects the good man, 40, 237; the bad man slights H.'s people, 40, 239; to H. belong the five mutual foes (elements), and the same five foes are in the mind of man, 40, 258 sq.; has no feeling of kindness, but the greatest kindness comes from it, 40, 261 sq.; when H. seems most wrapt up in itself, H.'s operation is universal in its character, 40, 262; the title 'H.-honoured,' 40, 265 sq.; 'H.-endowed men,' 40, 265-8; ether and destiny depend on H., 40, 268. See also God (b).

(b) H. AND RULERS IN CHINA.

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people, 3, 126, 264; loves the people, and punishes wicked sovereigns who do not carry out the mind of H., 3, 126-8; the oppressed people cry to H., 3, 127; gave the Great Plan to Yü, 3, 140; sends a thunderstorm to reveal the virtue of Tan, 3, 155 sq.; the king, the servant of H., which has assigned to him a great task, 3, 159, overthrow of a dynasty no usurpation, but the will of H., 3, 166, 184, 196-9, 213-17, guides and protects kings who are obedient to H., 3, 185 sq., the king shall be the mate of great H. and reverently sacrifice, 3, 186; king prays to H. for a long-abiding decree in his favour, 3, 187 sq.; the king responds to the favouring decree of H., 3, 192; favours those who obey the king, 3, 200, 218; the inflictions of H. carried out by the king, 3, 200; indulgence in ease is not the way to secure the favour of H. for a king, 3, 203; deceased ministers associated with H. in sacrifices to it, 3, 207, 207 n.; that kings have good ministers is a favour of H., 3, 208, 210; the princes of Yin kept reckoning on some decree of H., 3, 214, 216; approved of the ways of Wän and Wü, and gave them the four quarters of the land, 3, 245; commissioned the swallow to give birth to Shang (Hsieh), 3, 307; Thang received the blessing of H., 3, 310; sent Î Yin down as a minister to Thang, 3, 311; by its will is inspecting the kingdom, 3, 312; sacrifice to H. associated with King Wän, 3, 317; the correlate of H., 3, 319 sq.; 476 sq., 476 n.; 16, 46 sq.; 28, 201 sq.; a great sovereign gives rest even to great H., 3, 325, 325 n., the purpose of H. carried out by Wü in the plain of Mû, 3, 342; grants blessing to the prince (Hsi), 3, 345, blessing of H. invoked by the king for his lords, 3, 373 sq., 374 n., the posterity of Wü will receive the blessing of H., 3, 394; robbers and oppressors have no fear of the clear will of H., 3, 407, 407 n.; a king invokes H. to allay a drought, 3, 422 sq.; Thang overcame Hsia, and Wü Shang, in accordance with

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(c) H. AND EARTH IN CHINA.

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do is the same, 16, 243; H. dispensing and E. producing, 16, 247, 248 n.; by their union (marriage) all things spring up, 16, 250; 27, 439 sq.; 28, 265; undergo their changes, and the four seasons complete their functions, 16, 254, 262; their interaction symbolical of men's operations, 16, 259, 259 n.; H. is lofty and honourable, E. is low, hence their symbols *Khien* and *Khwan* (male and female), 16, 348 sq.; H., E., and man (ruler), the 'three Powers,' 16, 351, 351 sq. n., 402, 402 sq. n., 423 sq., 424 n.; 27, 377 sq.; 28, 115, 115 n., 256 sq., 300 sq., 301 n., 319, 319 n.; 40, 258-60; the *Yi King* made on a principle of accordance with H. and E., 16, 353 sq., their great attribute is the giving and maintaining life, 16, 381; all things were produced after H. and E., 16, 433, 435; are in harmonious co-operation in spring, 27, 255; begin to be severe in autumn, 27, 285, no intercommunion of H. and E. in winter, 27, 298; the rules of propriety are rooted in H. and have their correspondencies in E., 27, 367; separated from the Grand Unity, 27, 386 sq.; harmony and graduation in them, 28, 99; music has its origin from H., ceremonies from E., 28, 109-5, 114 sq.; a pattern for the relation of ruler and minister, 28, 103 sq.; represented by musical notes, 28, 111; music the lesson of H. and E., 28, 128, 130; worshipped at the ruler's ploughing of the field, 28, 222; virtue of ancient rulers equal to that of H. and E., 28, 281 sq.; 40, 48 sq.; great as they are, men are dissatisfied with some of their actions, 28, 304; their characteristics, 28, 322; evolved from the *Tào*, 39, 67 sq.; 40, 290 sq., 293; unite and send down the sweet dew, 39, 74; the Great Powers whose influences extend to all below and upon them, 39, 143, 307 sq.; do nothing, and yet there is nothing that they do not do, 39, 149; 40, 3 sq.; there is nothing which H. does not cover, and nothing which E. does not sustain, 39, 228, 258; clearly under-

standing their virtue is what is called 'The Great Root,' and 'The Great Origin,' 39, 332; regarded by *Ts* and kings as their author, 39, 333; H. has a more honourable, E. a lower position, 39, 335 sq.; the principles of H. and E. to be followed, 39, 381; cause inflictions, such as hunger, thirst, &c., 40, 37 sq., 38 n.; under the control of the *Tào*, 40, 47, 47 n.; body, life, his nature, and his offspring are only entrusted to men by H. and E., 40, 62 sq.; how it was before H. and E., 40, 71 sq.; to respond to the feeling of H. and E., the right thing for a *Tàoist* ruler, 40, 95; the sage embraces them both in his regard, 40, 105; are grandly complete by doing nothing, 40, 106; happiness only in the pursuit of the perfect virtue of H. and E., 40, 107; are the greatest of all things that have form, 40, 128; *Tàoists* of later ages no longer saw the undivided purity of H. and E., 40, 217; the bad man appeals to them to witness to the mean thoughts of his mind, 40, 242; H. is pure, E. is turbid, H. moves, E. is at rest, 40, 250; their method proceeds gently and gradually, 40, 263; the *Tào* is in H. and E., but they are not conscious of it, 40, 267. *See also* Nature.

(d) H. OR SVARGA WORLD IN INDIA.

The five men of Brahman, the doorkeepers of h., 1, 47; is the altar on which the *Devas* sacrifice the *Sradhâ* libation, 1, 78; obtained by esoteric knowledge, 1, 129 sq., 153, 233; 8, 368; 15, 177; 44, 177, 264; the world of the gods, the reward of the sacrificer, 2, 140, 159; 12, 157 sq., 252, 254 sq., 260 sq., 266, 310, 345 sq., 450 sq., 451 n.; 26, 173, 307, 424, 449 sq.; 41, 7, 32 sq. and n., 286 sq., 322, 344 sq.; 42, 183-5, 187, 189-91, 43, 198-200, 217 sq., 267 sq., 279 sq., 391; 44, 38, 42 sq., 53, 56, 61, 68, 79, 81, 143, 151, 185, 190, 204 sq., 239, 280 sq., 297, 309 sq., 328, 473, 482 sq.; 46, 24; 48, 681; 49 (1), 110; rewards in h., 2, 169 sq.; the reward of true witnesses, 2, 246 sq.; 88, 98; assault against a *Brâhmana*

causes loss of h., 2, 282 sq. and n.; fallen warriors go to h., 7, 18; 8, 46 sq.; 25, 230; the reward of good conduct and pious actions, 7, 108; 8, 158 sq., 159 n., 322, 327, 344, 360 sq.; 10 (i), 35, 35 n.; 11, 17, 91, 94 sq.; 17, 100; 35, 283, 283 n.; 36, 230; 45, 83; faithful wives will gain h., 7, 111; 14, 232; attained by worship of Vishnu, 7, 156; is a merely temporary good, sorrowful and not worth having, 8, 48 sq. and n., 240; 19, 74 sq., 80, 121, 159 sq., 203 sq., 206; 48, 177, 181; 49 (i), 72 sq., 76 sq.; the gods pass upwards to the world of h. by penance, 8, 389; 44, 91 sq., 505; a few only go to h., 10 (i), 47; better than going to h. is the reward of the first step in holiness, 10 (i), 48; the Arhat sees both h. and hell, 10 (u), 116; one tooth of Buddha is honoured in h., 11, 135; living in the forest as a hermit is the road to h., 14, 291, 294; there is no death in h., 15, 4; reached by the road of the Fathers, 15, 177; 42, 170; birth in h., the aim of ascetics, 19, 74 sq., 79 sq.; 49 (i), 72 sq., 76 sq., Buddha ascends to h. to preach to his mother, 19, 240 sq. and n.; he who makes peace in the Samgha will be happy in h. for a kalpa, 20, 254, 268; the gods convey the sacrificer to h., 28, 190; *'may there be a place for me in the world of the gods!'* With this hope he offers whoever offers that same sacrifice of his goes to the world of the gods, and behind it goes the gift he gives to the priests, and holding on to the gift follows the sacrificer, 26, 342 sq., 345, 348 sq.; the dead go to h., 29, 242 sq.; that within which the h., the earth, &c., are woven, is Brahman, 34, xxxv, 154-62; if the Gana maintains that h. exists, or does not exist, and is eternal or non-eternal, nobody will act for the purpose of gaining it, 34, 430; the Abhidhamma preached in h., 36, 248; the consecrated king supposed to have ascended to h., 41, 104, 104 n.; north-east the gate of h., 41, 252; prayer for h. after remission of sins, 42, 165 sq.; the firmament is

the world of h., 48, 250, 304; 'the life of a hundred years makes for h.,' 48, 323 sq.; begging alms from pious women makes for h., 44, 50; the gate of h. opened by sprinkling water in the northerly direction, 44, 82; the conclusion of the 'sacrifice to the Brahman' (Vedastudy), 44, 96; out of the world of h. the gods formed the Udayaniya Atirâtra, 44, 140; Âdityas and Angiras contend together who shall be first to reach h., 44, 152; the h. of the living, 44, 212; by the Brahman (the priesthood) he gains h., 44, 221; fathers led to the world of h., 44, 238; by means of the golden light the Sacrificer goes to h., 44, 303; the horse knows the world of h. and leads the Sacrificer to it, 44, 304-6; sacrificial horse led to h. where the pious dwell, 44, 319; the way to h. not known to the gods, but to the sacrificial horse, 44, 320; that is h. where they immolate the victim, 44, 323; by preparing the knife-paths, the Sacrificer makes for himself a bridge for the attainment of h., 44, 326; established upon the Brîhatî, 44, 402 sq.; Sûrya is the heavenly world, 44, 502; the palace Saudharman in h., 45, 291; ridge of h., 46, 45; carrying Agni, they opened the doors of h., 46, 68. See also Brahman-world, Future Life, Sky, Transmigration, and Worlds.

(e) H. (DYAUS) AS A DEITY IN INDIA.

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46, 144; the *Āngiras*, sons of H., 46, 318; the red young child of H., probably *Soma*, 46, 360, 362.

(f) H. AND EARTH IN INDIA.

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(g) H. (*ĀSMĀN*, *GARŌDMĀN*) IN ZOROASTRIANISM.

Invoked and worshipped, 4, 213 sq., 221, 221 n.; 81, 363; four grades of h. (star station, moon station, sun station, and endless light), 5, 4, 34, 34 n., 294 n.; 24, 20, 29 sq., 100 sq.; 87, 351, 351 n.; the reward of the righteous, 5, 124, 127; 18, 56 sq., 63-70, 70 n., 76; 81, 390; the one place which is good, 5, 335; 18, 4, 4 n.; *thou shouldst not consider even any one hopeless of h.*, 5, 349 sq.; 87, 73; splendour of *Atharmazd* in h. for those who propitiate the archangels, 5, 375-9; is in the uppermost part of the sky, 18, 87; attained by ceremonies, 18, 237, 237 n.; 24, 262 sq. and n.; the seat of *Atharmazd*, angels, archangels, and guardian spirits, 18, 275; *Keresāsp* prays to *Atharmazd* for h. or better existence, 18, 371, 374, 376-8; by which good works people arrive most at h., 24, 73, 83 sq.; attained through wisdom, 24, 99, 102; if there is no discrimination of good from evil, there is misery even in h., 24, 198; obtained by steadfastness in religion and good works, 24, 321 sq.; treasury of good works in the 'endless light' h., 24, 327 n.; thirty-three ways to h., 24, 343; as the 'best mental state,' 81, 25, 30; the righteous saints go to the happy abode of the Good Mind and of *Ahura*, 81, 34 sq.; is Good Mind, 81, 66, 66 n.; H. and E. worshipped, 81, 256, 291; the best world of the saints, 81, 257, 322 sq., 345, 363, 372; the shining h., the first-made earthly object, 81, 346; *Kāi-Ūs* attempts to reach the h. of the archangels, 87, 221; the way to supreme h., 87, 313; souls and archangels in the light of supreme h., 47, 79. *See also* *Garō-nmānem*, and *Sky*.

## (b) PLURALITY OF HEAVENS.

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**Heavenly world**, see Heaven.

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**Hell(s)**.

(a) H. in Indian religions

(b) H. in Zoroastrianism

(c) H. in Islām

(d) H. in Chinese religions

## (a) H. IN INDIAN RELIGIONS.

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**Indra** (*Pali* *Inda*, or *Sakra*, *Pi Sakka*, or *Maghavan*, or *Purandara*:

- (a) Names and epithets of I.
- (b) Qualities, attributes, family, worlds of I.
- (c) Myths, deeds of I.
- (d) I. and Agni.
- (e) I. and other gods.
- (f) I. and the Demons.
- (g) Worship of I.
- (h) I. in mysticism and philosophy.
- (i) I. (*Sakra*, *Sakka*) in Buddhism and Jainism.

(a) NAMES AND EPITHETS OF I.

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(d) I. AND AGNI.

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(e) I. AND OTHER GODS.

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213; not even I. can injure the bounty of the Maruts, 82, 210; Maruts know the manly deeds of I., 82, 210; I., in the assembly of the Maruts, 49 (i), 53; identified with *Parganya*, 42, 235; prayer to I. and *Parvata*, 26, 450; was a pupil of *Pragâpati*, I, 134-42; 84, 199; 48, 321; I. and *Pragâpati*, door-keepers in the world of Brahman, I, 275 sq., 277; *Pragâpati* has given victory to I, 29, 280; I. and *Pragâpati* on the path of the gods, 88, 386; is the left arm of *Pragâpati*, 48, xx; enters *Pragâpati* with food, 48, 92; created out of *Pragâpati*, 44, 15; *Pragâpati* performs new and full moon sacrifice for I., 44, 16; *Pûshan* has shaven the beard of I., 80, 217; I. and *Pûshan* praised and worshipped together, 41, 54 n., 55; 44, xxv, xlv; 46, 154; I. with the *Ribhus* invoked in the *Ārbhava* hymn, 44, 381; at the head of the *Rudras*, I, 41 sq.; *Rudras* united with I., 44, 382, 479 sq.; *Sarasvatî* distilled Soma for the sake of I.'s strength, 44, 233; Soma's relation to I., 26, xvi-xx, 22; Soma praises I., 26, 247; offering to I. and S., 41, 54 n., 56; Soma, I.'s faithful companion, 44, 226; *Speech*, the goddess, uttered by I, 29, 51; the *sun* (*Āditya*, *Sûrya*) is I., 12, 181 sq., 350; 26, 96 sq., 407, 419, 438; I. and *Sûrya* invoked for offspring, 29, 287; protected by *Trishambhû*, 42, 127 sq.; tries to conquer *Usbas*, 82, 145; *Varuna* opposed to I., 42, 370; is the *Vasu* of the gods, 12, 176, 176 n.; with the *Vasus*, 26, 122, 241; 82, 244; 42, 116; 44, 479 sq.; Soma libations for I. and *Vāyu*, 26, 265-9, 277 sq., 362, 418-21; 82, 440; 46, 154, 156; I. and *Vāyu* (Wind) identified, 26, 269; 44, 479 sq.; *Virâg* became I., the ruler, 42, 216; I. and *Vishnu* divided a thousand cows into three parts, 26, 62, 62 n.; *Vishnu*, friend of I., 26, 171 sq.; 82, 127, 133 sq.; 41, 138 sq., 396; offerings to I. and V., 41, 54 sq., 54 n., 138-42; 44, 402; share bestowed on I., lordship on *Vishnu*, 48, 68; I. encompassed *Vishnu*, 44, 443, 451 sq.; I. and

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(f) I. AND THE DEMONS.

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- Kāraṇyāgini**, quoted in the Vedānta-sūtras, 34, xix; 38, 119 sq.; 48, 591 sq.
- Karshvares**, seven, of the earth, 4, 213, 222, 222 n. *See also* Geography.
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- Kārtavīrya**, i.e. King Arguna, a descendant of Kṛtavīrya, 8, 293
- Kartṛz**, worshipped at the Tarpana, 30, 244.
- Kārttikeya**, son of Bhava (Śiva), 49 (i), 16.
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- Kāryāvasthā**, condition of an effect, 34, xxix.
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- fell on his hut, while the potter's hut remained dry, 86, 23-5.
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- Kōkharēḍi**, Av. Kabvaredha, son of Aśhm and Māṇḍrak, 47, 143, 143 n.
- Kolañña**, see Samana-Kolañña.
- Kolita**, other name of Moggallāna, 13, 149 sq.
- Koḍvīsa**, see Soma K.
- Koliyas**, of Rāmāgāma, claim relics of Buddha, and erect a dāgaba, 11, 132, 134.
- Komārabhacca**, see Givaka K.
- Kondañña** (Añña-K.), Buddha's first convert, 11, 153-5, 155 n.; 18, 97-9.
- Kong-mang-tsiang**, translator of the Kung-pen-K' King, 19, xxiv.
- Kosika**, see Kūnika.
- Korah** (Qarūn), swallowed up by the earth for his pride, 9, 116 sq., 116 n., 121, 192.
- Kosala**, Brāhmanas of, come to Buddha, 10 (u), 48; Buddha's family in the country of K., 10 (u), 68; the beautiful city of the K., Sāvattī, 10 (u), 184, 186; Buddha journeying through K., 10 (u), 74; 11, 167; K. and Videha, 12, 104 n, 106; kings of Kāśī and K. celebrate the death of Mahāvira, 22, 266; generosity of the K. king, 36, 148. See also Videha.
- Kosambī**, n. of a great town, 10 (u), 188; 11, 99, 247, 17, 285-308, 370-6; 20, 233-6.
- Kosavignāna**, Sk., the knowledge of the chest (name of Kāṇḍ. Up. 8, 15), 1, 49 n.
- Kosha**, the, a priestly race, 48, 392.
- Koshāvavat**, one of the princes of mountains, 8, 346.
- Koṣigāma**, Buddha at, 11, 23 sq.; 17, 104-8.
- Kośika**, other name of Susthita, 22, 288.
- Koṭivārashīyā** Sākhā, of the Godāsa Gana, 22, 288.
- Koṭṭhita** (Mahā K.), a principal Thera, 17, 317, 359.
- Ko Yūan** (or Hsuan), a worker of miracles, 40, 248; supposed author of the K'ing K'ang King, 40, 248 sq., 254.
- Kraṣṭar**, Phl., t. t., 'noxious creature,' 5, lxxiii. See also Animals (b).
- Kraṣṭra-men**, and Daēvas, 31, 260, 260 n.
- Kraivya**, the Pāṇḍala king, performed horse-sacrifice, 44, 397.
- Kratu**, a sage and a Pragāpati, 15, xlvi; 25, 14.
- Kratusthalā**, a nymph, 43, 105.
- Krauñṭikīputrau**, n. of teachers, 15, 226.
- Krīkṣhṭra**, see Penances.
- Krīpa**, a Kaurava, 8, 38.
- Krīṣānu**, a guardian of Soma, 12, 183 n.; 26, 72; the footless archer, aimed at Gāyatrī, 26, 78 n.; 42, 401.
- Krīṣāva**, or King Lui'-ma, reborn in heaven, 19, 234, 234 n.
- Krīṣhṇa**, son of Devakī, instructed by Ghora Āṅgīrasa, 1, 52, 52 n.; son of Vasudeva, 1, 52 n.; Vishnu is K., 7, 296, 34, cxxvi; dialogue between K. and his friend Arguna, 8, 3 sq., 40-131, 97, 197 sq., 229 sq., 254, 310-12, 393 sq.; four classes of devotees of K., 8, 11; is dear to the man of knowledge, and he is dear to K., 8, 12, 75, 129 sq.; K. says: *even those, who being devotees of other divinities worship with faith, worship me only, (but) irregularly. For I am the enjoyer as well as the lord of all sacrifices*, 8, 12, 67, 84 sq.; none hateful, none dear to him, 8, 12, 85; how men become dear to K., 8, 12, 99-102, 128 sq.; receives the sin or merit of none, 8, 13, 65; also called Hr̥shīkṣa, hero in the Kurukshetra battle, 8, 38 sq.; destroyer of Madhu, 8, 40, 42, 231; the Deity, 8, 42 sq., 49 sq., 52-131; creator and lord of all things, god of gods, lord of the universe, 8, 58, 67, 86 sq., 90, 93-8, 97 n.; though unborn, is born age after age for the protection of the good, 8, 58 sq.; created the castes, 8, 59; not defiled by actions, 8, 59; is not the cause of actions, 8, 65; the friend of all beings, 8, 67; those who worship, meditate on K., are united with K., he is the final goal of the Yogi's devotion, 8, 69, 79 sq., 84-6, 97, 100, 127 sq.; the devotee sees K. in everything, and everything in K., 8, 71, 74 sq., worship

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great Brahman the womb, 8, 107; he who worships K. becomes fit for union with Brahman, 8, 110; his is the light of the sun, the moon, and the fire, 8, 112; knows the Vedas and Vedāntas, 8, 113; is placed in the heart of all, 8, 113, 129; is the fire of digestion, 8, 113; as earth supports all things, 8, 113, 113 n., as moon nourishes all herbs, 8, 113; to be learnt from the Vedas, 8, 113 sq.; transfer of the embryo of K. from the womb of Devakī to that of Rohiṇī, 22, xxxi n.; history of K. in Gāna legend, 22, xxxi n.; 45, 112 n., 113 n.; in Brahma Kalpa and in the line of K., the Laukāntika Vimānas are eightfold, 22, 195; Mount Gīrnār connected with the legend of K., 45, 115 n.; called Vishvakṣena, 45, 290 n.; K. and the cowherds' wives, 49 (1), 38 n. *See also* Hari, Kṛṣṇa (Māra), Kesava, Mādhava, Vāsudeva, and Vishnu.

**Kṛishna**, *see* Durgaya K.

**Kṛishna Dvaipāyana**, *see* Vyāsa.

**Kṛishna Hārta**, n. of a teacher, 1, 264.

**Kṛishnasakha Kula**, of the Kārana Gana, 22, 292.

**Kṛta age**, *see* Ages of the world (a).

**Kṛtāṅgaya**, worshipped at the Tar- pna, 30, 244

**Kṛtavīrya**, Arjuna, a descendant of, 8, 293.

**Kṛivī**, the ancient name of the Pañ- ālas, 7, xvsq; 12, xli sq.; 32, 402, 407, 44, 397 sq.

**Kṛiyāvāda**, *see* Philosophy.

**Kṛodha**, worshipped at the Tarpana, 30, 244.

**Kṣhamāramana** Dengamin, K. Devarddhi, and K. Sthiragupta, Sthavīras, 22, 295.

**Kṣhāṇikavādin**, *see* Philosophy.

**Kṣhānti**, *see* Resignation.

**Kṣhāntivādin**, the Rshi, Buddha born as, 49 (ii), 128.

**Kṣhatra**, Knighthood (personified), meditation on, 15, 195; offering to, 15, 211; Mitra the K., lord of the K., 44, 64. *See also* Caste, and Kshatriyas.

**Kṣhatriyas**, the warriors (caste): the K. sage Pravāhana Gaivali, and his teaching which 'belonged in all

the worlds to the Kshatra class alone,' 1, 78; the Gāndharva form of marriage legitimate for K., 7, 108; the highest duties of K., 8, 43 n., 46 sq.; 25, 238; 45, 37-40; well-read K., 8, 209, 255; degraded K. tribes, 8, 222; procreated by Brāhmanas on K. women, 8, 295, 295 n.; destroyed by Rāma, 8, 295 sq., 300; among men the K. are the rulers, 8, 345; the Nakshatra Kītrā advantageous for K., 12, 288; keep the Sabhya or hall fire, 12, 302 n.; Gaina monks or nuns should not accept food in the houses of K., 22, 97; 45, 71; a bow laid on the funeral pile of a dead K., 29, 239; the K. is the best in the world of those who observe the rules of exogamous marriage, 35, 229 n.; have secret formulas handed down in a family, 35, 265; Atharva-veda and the K., 42, xxv sq.; the K.'s sacrifices, 44, xvii; this earth is the K.'s world, 44, 133; for the rule of this world the K. is consecrated, 44, 249; a K. is the consecrator of a K., 44, 253 sq.; born victorious, 44, 295. *See also* Brāhmaṇa (c), Caste, King, and Rāganyas.

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**Kshemaliptikā Sākhā**, of the Vesa-vārika Gana, 22, 291.

**Kshemendra**, refers to Milinda, 36, xvii.

**Kshetra**, Sk., t.t., what it is, and its relation to the Kshetragna, 8, 102-6, 310, 351, 372.

**Kshetragna**, *see* Sons.

**Kshetragna**, Sk., philosophical t.t.: relation between Kshetra and K., 8, 102-6; instructed or directed by the K., 8, 284, 284 n., 288, 293; is the sun in the forest Brahman, 8, 287, 387; a symbol of the Brahman, 8, 308, 308 n.; identical with Kṛishna, 8, 310, 393 n.; 48, 101; destruction of the K., i.e. identification of individual self with universal self, 8, 310, 310 n.; 48, 101; the Purusha is called K., and the K. perceives all the operations of the qualities, 8, 351; is devoid of qualities and eternal, not to be comprehended by any symbols, 8, 350 sq.;

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**Kshīrasvāmin**, quotes Manu, 25, cx1 sq., cxii n.

**Kshudrasūktas**, and Mahāsūktas, the hymns and poets of the 10th Mandala of the Rig-veda, 1, 217.

**Kshudrātma**, n. of the Graha appearing at the death of Mahāvīra, 22, 266.

**Kshurikā**, Sk., 'razor,' name of an Upanishad, 15, xxvi sq.

**Kū**, heir-son of Yāo, 3, 34, 60, 60 n.; proposed as Forester to Shun, 8, 44, 44 n.

**Kubera**, or Kuvera, also called Vairamāna and Vairavana (Pali Vessavana), a god who was formerly a man, 2, 40 n.; offerings to K. or V., 2, 151; 29, 32; 30, 243; lord of Bhūtas, Yakshas, and Rakshas, 8, 88; 35, 38; 44, 367; 49 (i), 61, 197; lord of all jewels, 8, 347; came to ask Buddha about the Dhamma, 10 (ii), 63; V. gladdened by the birth of his son Nalakūvara, 19, 20; V. produces rare and heavenly sounds, 19, 54; Pisha or V. converted by Buddha, 19, 245, 245 n.; a Lokapāla or guardian of the world, 21, 4, 373; 25, 185, 216 sq.; 35, 37; Gadgadasvara preaches under the shape of K., 21, 401; Avalokiteśvara assumes the shape of K., 21, 411; the Kundaladhara (gods) of V., 22, 195; V. caught up the ornaments of Mahāvīra, 22, 199; demons in V.'s service bring

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- Kūḍākarmaṇ**, t.t., tonsure ceremony, *see* Child (b).
- Ku-fa-lan**, *see* Gobharana.
- Kū Hsi**, philosopher, on Confucius and the Shih King, 8, 280, 296-8, on Tāoism, 39, 23, 54, 56, 89, 40, 263, 272; on Phang, 39, 167 n.
- Kū Hsin**, studied the subject of Life, 40, 16.
- Kuhū**, offering to, 25, 90; 41, 54 n.; 48, 264, 264 n.
- Kuh-yan-king**, t.w., 10 (i), lii.
- Ku-i**, *see* Gopi.
- Kū Kū**, a sage accompanying Hwang-Ti, 40, 96
- Kula**, Sk., t.t., 'family,' Gana and Sākha, 22, 288 n.
- Kūla Bhāgavittī**, pupil of Madhuka Pangya, 15, 214.
- Kulanī**, mother of Sambhūta, when born as Brahmādatta, 45, 57.
- Kūla Śīla**, t.c., 11, 189-91.
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- Kū-liang**, lost and recovered his strength, 39, 256.
- Kūlikā-upanishad**, quoted, 48, 363 sq., 777.
- Kūla-Panthaka**, the Elder, saying of, 38, 284.
- Kullapatka**, n. of a Bhikshu, 49 (ii), 2.
- Kulla-Subhaddā**, exalts the Buddhist monk, 36, 308 sq., 316; story of K. and the naked ascetics, 36, 308 sq. n.
- Kulla-vagga**, account of Buddha's death in it, and in the Mahāparinibbāna-sutta, 11, xi-xv; date of it, 11, xiii, part of the Vinaya Pīṭaka, 13, x, xviii, xx, xxviii, xxx; account of councils in K., 13, xxii; translated, 17, 328-439; Vol. 20
- Kullūka**, his commentary on the Manu-smṛiti, 25, cxxx sq., cxxxvi sq., *and passim*
- Kumālana**, and Dharmaprahāda, 2, 98, 98 sq. n.
- Kumāra**, god, was formerly a man, 2, 263 n., demon K. converted by Buddha, 19, 244; n. of a demon harassing infants, 29, 296; a form of Agni or Rudra, 41, 160; the war-god, 42, 325 sq.
- Kumāra Ātreya**, author of Vedic hymns, 46, 367.
- Kumārāgīva**, translated the 'Sermons of Arsvaghosha,' 19, xxx, xxxiv sq., Chinese translation of the Saddharma-puṇḍarīka, by K., 21, xx sq., xxiii sq., xl-xli; on a passage of Lāo-ṣze, 39, 76, 90; translated the smaller Sukhāvati-vyūha, 49 (ii), vi sq.; translated the Vagratkbedikā into Chinese, 49 (ii), xiii.
- Kumārāhārīta**, n. of a teacher, 15, 119, 187, 216.
- Kumāra-Kassapa**, his ordination, 13, 229; the eloquent Thera, 35, 275, 275 n.
- Kumāra-Kāyapa**, n. of a Bhikshu, 49 (ii), 2
- Kumārila**, philosopher, his date, 8, 31 sq.; quoted by Medhātithi, 25, cxxi sq.; knew our Manu-smṛiti, 25, 613.
- Kumbhāṇḍas**, Virūḍbaka surrounded by myriads of koṭis of, 21, 373
- Kumbhin**, n. of a demon harassing infants, 29, 296, 80, 211.
- Kumbhīnāsī**, an evil demon, 42, liv.
- Kummāra**, n. of a village where Mahāvīra meditated on the Self, 22, 200.
- Kuṣālā**, the river Erāvati near it is very narrow, 22, 297.
- Kuṣāru**, the handless, smitten by Indra, 43, 275.
- Kuṣṇa**, a fiend, who is drunken without drinking, 4, 223; 28, 334.
- Kūṇḍa**, or Mahākūṇḍa, the smith, asks Buddha how many kinds of Samayas there are in the world, 10 (ii), 15; serves Buddha with a meal of boar's flesh, his last repast, 11, 70-3, 83 sq.; 19, 285 sq., 285 n., 365-71; 35, 242 sq.; attends Buddha during his last hours, 11, 82 sq.;

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- Kundadana**, a Sākya, converted by Buddha, 19, 226.
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- Kündah**, son of, converted, 47, 165.
- Kündak**, demon, the steed of wizards, 5, 113.
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- Kundapura**, or **Kundagrāma**, birth-place of Mahāvira, 22, 190 sq., 219, 223, 252; its southern part brahmanical, the northern part Kshatriya, 22, 190 sq., 226, 228.
- Kundasutka**, t.c., 10 (ii), 15 sq.
- Kundi**, n. of a demon, 4, 145 sq., 145 n.
- Kung**, minister of Kâu-kien, 40, 111, 111 n.; *K* of 3hâi, see *Hû*.
- Kung**: earl of K. enjoyed himself on the top of Mount K., 40, 161, 161 n.
- Kung Hsien** consults 3äng-ze about funerals, 27, 151.
- Kung-hsi** K'hi, made the ornaments of commemoration at Confucius's funeral, 27, 139.
- Kung-hui**, vindicates Thang's proceeding against Kieh, 3, 86-9.
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- Kung-i** K'ung-ze, appointed his younger son as heir, 27, 120.
- Kung Khang**, of Shang dynasty, his reign, 3, 13, 23, 81.
- Kung Kiang**, widow of Kung-po, refuses to marry again, 3, 434.
- Kung-kien K'ia**, prevents Pan from using a mechanical contrivance for burying, 27, 184.
- Kung-kung**, Hâu-thû, a son of the line of, 28, 208, 208 n.
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- Kung-shû Wân-ze**, ascended the mound of Hsü, 27, 145; honorary title given to him after his death, 27, 180 sq., 181 n.
- Kung-shû Zo**, or **Pan**, wishes to use a mechanical contrivance for letting the coffin down into the grave, 27, 184, 184 n.
- Kung-shu Zü-sân** falls in battle, 27, 185.
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- Kung-sun Lung**, his teaching opposed to Tâoism, 39, 147; a sophist, 39, 149, 183 n., 387-90, 387 n.; 40, 230; called Ping, his followers a philosophical school, 40, 99 sq., 99 n.
- Kung-sun Mieh**, called **Mäng** Hsien-ze, 28, 167 n.
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- Kung-yüeh Hsiü**, a true Tâoist sage, 40, 114 sq.
- Kung-yün**, chief cook of Yü, 3, 356, 356 n.
- Kung Yung**, or 'Doctrine of the Mean,' 3, xx; 27, 42-4; 28, 300-29, 301 n.
- Kung Zung**, or **Thâi-wû**, ruled seventy-five years, 3, 201 sq., 201 n., 204, his ministers, 3, 207, 207 n.
- Kung-ze Mâu**, prince of Wei, 39, 387-90, 387 n.
- Kuni**, demon, 24, 243 sq., 244 n. See also *Demons*.
- Kurika**, quoted by Âpastamba, 2, xxvii, 70.
- Kûrika**, or **Komika**, Gaina n. of Agâtasattu, 11, 1 n.
- Kün-k'ân**, successor of the duke of Kâu, 3, 231-4; the duke of P'î his successor, 3, 245, 249.
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**Kunthu**, n. of a Tirthakara, 22, 280; a king of the Aikshvāka race, who became a Gaina monk, 45, 86, 86 n.

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**Kuntî**, her son Arguna, 8, 254, 393; n. of a giantess, 21, 374 sq.

**Kuntibhoga**, n. of warrior, 8, 37.

**Kūn-yā**, appointed Minister of Instruction, by King Mû, 8, 250 sq.

**Kû Phing-man**, expended wealth in learning how to slaughter the dragon, 40, 206, 206 n.

**Kû Po-yu**, friend of Confucius, sayings of, 27, 145, 411, 411 n.; instructs Yen Ho, 39, 132, 215-17; changed his views when he was in his sixtieth year, 40, 124, 124 n.

**Kuppapaṭikkasanti**, Pali t.t., 10 (ii), 149.

**Kûrkura**, n. of the demon Kumāra who brings disease of children, 29, 297; 80, 219.

**Kûrna**, converted by Buddha, 19, 241.

**Kurukshetra**, battle of, 8, 3, 37; men born in K. fight in the van of the battle, 25, 247, 247 n.; gods performed sacrifice in K., 26, 275; 44, 441; land of King Parikshit, 42, 198; Furûravas wandered all over K., 44, 70.

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**Kuru-Pañhālas**, or Kurus and Pañhālas, n. of a people, 1, 300; 12, xli-xlii, xli n., 192; Brāhmanas of the K., 15, 121, 145; 44, 51; speech sounds higher among them, 26, 50; their kings performers of the Rāga-sūya, 41, 124, 124 n.

**Kurus**, destroyed by hailstones, 1, 18; saved, 1, 71, 71 n.; Devabhāga, Purohita of the K., 12, 377; perished by lust, 19, 125; 49 (i), 116; war between K. and Pāṇdavas, 19, 330; the Northern K., 49 (i), 38.

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**Kusāvati**, old name of Kusinārî q.v.

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**Kusinārâ**, Buddha at the city of 10 (ii), 188; 17, 134-40; Buddha's last days and death at K., 11, 72-135, 238 sq., 247; its old name Kusāvati, 11, 100; 11, 248; the royal city of King Sudassana, 11, 100 sq., 239, 248-51, 248 n., 254 sq., 268, 270, 274, 281, 283, 285, 287; dāgaba at K., 11, 135.

**Kusri Vāgasravasa**, n. of a teacher, 12, xxxiii; 15, 226 sq.; 48, 390 sq., 390 n.; teacher of Sāṇḍilya, 48, 404. **Kûstîk**, Phl., 'sacred thread-girdle,' 5, lxxii.

**Kusumâbhigña**, the 63rd Tathāgata, 49 (ii), 7.

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**Kûtadanta**, a Brahman, converted by Buddha, 19, 242.

**Kûladanti**, n. of a giantess, 21, 374.

**Kûlāgāra** Hall at Vesālî, 11, 59 sq.

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**Mahāvratā**, the Great Rite, the last day of the *Gavāmāyana*, a sacrifice lasting a whole year, 1, xcii sq., xcix, 157-99, 258, 260, 26, 427 n., 429-32, 429 sq. n.; 43, xxv-xxvii, 282-9, 282 sq. n., 342, 342 n., 346-9; 44, 165, 167, 167 n.; is for the attainment of Brahman, 1, 162; belongs to *Indra*, 1, 167, 170; is Brahman, 1, 169, the *Hotrī* priest sitting on a swing at the M., 1, 172-6; the most important day of the *Soma* sacrifice, 1, 224 n., restrictions as to teaching the M. ceremony, 1, 266-8, formerly one of the three

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- Mahāvṛiṣhas**, n. of a people, 1, 57 n., 58; 42, 1 sq., 446, 448.
- Mahāvṛyūha**, n. of the age of the Buddha Rāmaprabhāsa, 21, 142.
- Mahāvṛyūha**, the 57th Tathāgata, 49 (ii), 7.
- Mahāyagña**, *see* Sacrifice (b).
- Mahāyāna**, school of Buddhism, its doctrine on the person of Buddha, 21, xxvii; the Saddharma-puṇḍarīka an exposition of the M. system, 21, xxxii; the distinguishing features of the M. system from the Hīnayāna doctrines, 21, xxxiii sq.; why victorious over the Hīnayāna, 21, xxxvii; the instrument of the Law of the perfect Buddha, 49 (i), 184; Buddhist M texts, *Vol.* 49 (ii); tenets of Mahāyāna metaphysics, 49 (ii), xiv-xix.
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- Mahendra**, n. of a mountain, 8, 346.
- Mahendra**, god, Sānnāyā offered to, 12, 182; 80, 337; the special deity of a gataurī, 12, 183 n.; oblations to M., 12, 408 n., 419; 80, 123; 44, 76 n., 77; Soma libation (Māhendra-graha) for M., 26, 338, 404; 41, 13, 17 sq., 41, 81, 113; Indra became M. after slaying Vṛitra, 26, 338; worshipped at the new and full moon sacrifices, 29, 173, 392; 80, 37; Māhēndras enjoy themselves on Mount Meru, 45, 288.
- Mahendra**, prince, his invasion of Ceylon, 8, 223.
- Mahesvara**, fell in love with the daughter of Hīmalāya (Umā, Pārvatī), 19, 150; announces to the Devas the birth of Buddha and admonishes them to pay homage to him, 19, 361 sq.; Īvara and M., two gods, each followed by 30,000 gods, 21, 4; M. and Īvara entreat Buddha to teach the law, 21, 55; Brahma, Īvara and M., and Indra, 21, 349; Avalokiteśvara assumes the shape of M., 21, 411; worshipped before the ordeal by poison, 88, 260. *See also* Śiva.
- Māhesvaras**, *see* Śaivas.
- Māhesvarī**, or Pārvatī, or Umā, the chief of all females, 8, 219, 347, 347 n.
- Mahī**, n. of a river, 10 (ii), 3.
- Mahī**, a goddess, invoked in Āpī hymns, 46, 8, 11 sq., 154, 377.
- Mahidāsa Aitareya**, author of the Aitareya-brāhmaṇa and Āraṇyaka, 1, xciii-xcv; lived 116 years, 1, 51; quoted, 1, 212 sq., 231.
- Mahiddhi**, Brāhmins pray to, 11, 180.
- Mahikerus**, n. of a family (?), 46, 42 sq.
- Mahiman**, cup of Soma, 44, 391, 394.
- Mahinda**, son of Asoka, Buddhist missionary in Ceylon, 10 (i), xiii, xxiv sq. *See also* Mahendra.
- Mahishī**, t.t., the king's first wife, 41, 238; 44, 386 sq.
- Māhissatī**, n. of a town, 10 (ii), 188.
- Māhitthī**, n. of a teacher, 15, 227; 41, 175; 43, 105-8, 271, 404.
- Mahopanishad**, quoted, 48, 522.
- Mahosadha**, Amarā, the faithful wife of, 85, 294-7.
- Mahraspand**, *see* Māthra Spenta.
- Mahrkūś**, a wizard, destroyed by the Dāhmān Āfrīn, 47, xii, xxxi, 108, 108 n; the winter of M., 47, 9 sq.; a devastator, 47, 126. *See also* Mahrkūśha.
- Mahrkūśha**, the demon who sends the deathly winters, 4, 251, 251 n. *See also* Mahrkūś.
- Māhvand-dād**, quoted, 5, 215 sq., 216 n.
- Māh-vindād**, copied the Dīnkard, 87, xxxiv-xxxvi, xxxviii.
- Māhya**, the monthly festivals, worshipped as deities, 81, 198, 205, 210 sq., 216, 220, 224, 368, 379.
- Maiden**, *see* Marriage, and Woman (a, b, c).
- Maidhyāirya**, worshipped, 81, 198, 205, 210, 216, 220, 225, 335, 338, 368, 370, 372.
- Maidhyō-māh**, the Spitāma, a follower of the law of Ahura, 81, 186.
- Maidhyō-maungha**, first disciple of Zarathustra, 28, 203; his son Ashastu, 28, 209; the younger, 28, 219.
- Maidhyō-shema**, worshipped, 81,

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- Mañōk-māh**, Zoroaster relates the incidents of his birth to, 37, 226 sq.; disciple of Zoroaster, 87, 230, praise of M., 87, 298.
- Maighika Kula**, of the Vesavānka Gana, 22, 291.
- Mainyō-i Khard**, refers to next-of-kin marriage, 18, 398 sq. *See also* Dinā-i Mañōg-i Khirad.
- Maithilas**, suffered destruction, 49 (1), 116.
- Maitra**, converted by Buddha, 49 (1), 190; his daughter Gopikā, 49(1), 198
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- Maitrāvaruna**, *see* Priests (a).
- Maitrāvaruṇi**, *see* Idā.
- Maitrāyana** - brāhmaṇa - upanishad, *see* Maitrāyaniya-upanishad.
- Maitrāyāṇiputra**, *see* Pūrṇa M.
- Maitrāyaniya-saṃhitā**, quoted, 88, 427; gives the mantras of the Arva-medha, 44, xvi.
- Maitrāyaniya** - upanishad, or Maitrāyana-brāhmaṇa-upanishad, or Maitri-upanishad, 1, lxx; 8, 418 sq.; 15, xlii-liv, 285-346; M. and Manusmṛti, 25, xlv sq., lxxiii, Māyā in the M., 34, cxvii n., cxxi n.; quoted, 88, 427; 48, 458.
- Maitreya**, preserves the Buddhist scriptures, 19, xv; n. of a Bodhisattva Mahāsattva, 21, 4, 8-16, 22 sq., 28 sq., 286-99, 311, 316, 328, 49 (1), 180; (ii), 2; called Agita, 21, 18 sq.; recites stanza in honour of Buddha, 21, 314; resides among the Tushita gods, 21, 436.
- Maitreya**, questions Parāśara, 48, 92.
- Maitreya-upanishad**, t.w., 15, xlv-xvi.
- Maitreyī**, wife of Yāgñavalkya, taught by her husband, 15, 108-13, 181-5; 84, 274 sqq.; 48, 387, 395 sq. *See also* Sulabhā M.
- Maitreyī-brāhmaṇa**, the story of Yāgñavalkya and Maitreyī, 15, xlv; 38, 305 sq.; 48, 385 sq., 388, 395 sq.
- Maitri**, or Maitra, n. of a sage, 15, xlvii, 290 sq.
- Maitri-upanishad**, *see* Maitrāyaniya-upanishad.
- Maitrīya**, told by Buddha to turn the wheel of the law, 49 (1), 173 sq., 173 n.
- Makha**, deity, initiated boy given in charge to, 30, 154; is the sacrifice, 41, 233; 44, 443, 450-8; Indra cut off the head of M., which is restored by the Pravargya, 44, xlviii, 450-8; performssacrifice, 44, 441; is Vishnu, 44, 443; worshipped at the Pravargya, 44, 460; is the sun, 44, 460.
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- Makkhikāsāṇḍa**, Sudhamma and Kittā at, 17, 359.
- Mākshavya**, n. of a teacher, 1, 247.
- Makula-bandhana**, a shrine of the Mallas where the cremation of Buddha's body is to take place, 11, 124 sq., 129.
- Makula-dantā**, n. of a giantess, 21, 374.
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- Mālāṅkāravattthu**, t.w., 11, xvi sq., 32 n., 82 n.; based on the Mahā-parinibbāna-Sutta, 11, xxxii.
- Male**, and female created, 8, 244 n.; 16, 435; ruler over females, 8, 346, 346 n.; 48, 230; m. organ, 44, 19; m. and female, *see also* Woman (f).
- Mālik**, the keeper of hell, 9, 217, 217 n.
- Malimluḥa**, n. of a demon harassing infants, 29, 296.
- Malkōs**, the deluging rain of, 18, 109, 109 n., 24, 59, 59 n.; will arise, 24, 268.
- Mallakis**, instituted an illumination on the death of Mahāvīra, 22, 266.
- Mallas** (Mallians): Pukkusa, a young Mallian, 11, 75, 75 n.; Sāla grove of the M., 11, 81, 85, 247; come to take leave from Buddha, 11, 101-3; 19, 285-90; informed of Buddha's death, their grief, they perform obsequies, 11, 121-31; 19, 321-5; claim relics of Buddha, and erect a

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**Malli**, n. of a Tirthakara, 22, 280.

**Mallikā**, the queen, the fame of her good deeds reached to the gods, 85, 172; a flower girl, became chief queen, 86, 146.

**Mālunkya-putta**, his question not answered by Buddha, 85, 204-6.

**Mālyaka Kula**, of the Kārana Gana, 22, 292.

**Mālyavat**, n. of a mountain, 8, 346.

**Mamaka**, perhaps n.p., 46, 29.

**Mamatā**, Rishi Dirghatamas, the blind son of, 46, 170, 171; sons of M., 46, 332; daughter of the Maruts, 49 (1), 44.

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is born thrice, through birth, sacrifice and death, 44, 23 sq.; why the limbs of m. are tripartite and furnished with two joints, 44, 77; sacrifice to m., one of the 'five great sacrifices,' consisting in presents to guests, 44, 95; the Year is M., 44, 144 sq., 168 sq.; Sacrifice, M., and Pragāpati do not exceed one another, 44, 165 sq.; from the Sacrifice M. (the Purusha, Agni-Pragāpati, and the Sacrificer) is born, 44, 259-64, does not know rightly the way to heaven, 44, 305; are the people of Manu Vaivasvata, 44, 361; is twenty-one-fold (ten fingers, ten toes and the body), 44, 378; to be born in the state of m., the first requisite to reach beatitude, 45, 15 sqq.; are of ten kinds, 45, 17; live either in Karmabhūmi, or in Akarmabhūmi, or on the minor continents, 45, 224 sq; only m. can obtain perfection, 45, 331, 331 n., on the generation of the different classes of m, and how they feed, 45, 393 sq., 393 n.; human birth is a rare chance for a living being, 45, 42 sq; *but see also* Transmigration; souls of m., 48, 198. *See also* Animals (*d*), Creation, Life, Male, Manu, Masha, Purusha, and Superior Man.

**Māna**, another name of Agastya, 46, 182, 184. *See also* Māndārya.

**Mānadantavya**, quoted, 20, 389.

**Manaḥparyāya**, a kind of transcendent knowledge, 22, 200, 268 n.

**Manaka**, Sayyambha, father of, 22, 287.

**Manas**, Sk., mind or internal organ, 84, xxiii, xxvi, li, lxxix, cxxi, 175, 239, 376 n., 398 n., 440, 88, 14, 16, 27, 33, 48, 65 n., 69, 81 sq., 84, 89 sq., 260, 336, 411, 413-15; 48, 162, 169, 188, 210, 356 sq., 481, 497, 570-2, 577. *See also* Internal organ, and Mind.

**Mānas**, the people of Māna or Māndārya, 82, 289, 291.

**Manasākāśa**, a Brāhman village in Kosala, 11, 167, 169, 185 sq.

**Mānasī** and her image Kākshushī, 1, 276.

**Manasvin**, n. of a Nāga king, 21, 5.

**Manāt**, a stone worshipped by

- Arabian tribes, 6, xii sq.; the divinity of M. recognized and again denied by Mohammed, 6, xxvi sq.
- Mānatantavya**, n. of a teacher, quoted, 80, 28, 28 n.
- Mānatta**, t.t., penance, when unlawful, 17, 270 sq.; regulations about the m., 17, 397-418, 420-39. *See also* *Samgha* (disciplinary proceedings).
- Mānava**, Saryāta, the, 26, 273.
- Mānava Dharma-sāstra**, *see* *Manu-smṛti*.
- Mānava Dharma-sūtra**, converted into our *Manu-smṛti*, 25, xix sq., xxi-xlv, lxxv.
- Mānava-gāmika**, n. of a god, 86, 55.
- Mānava Gava**, founded by Rshigupta Kākandaka, 22, 292.
- Mānava-Grihya-sūtra**, and *Kāṭhaka-Grihya-sūtra*, 7, xxvi, xxvii n.; M. and *Manu-smṛti*, 25, xxiii, xxxviii-xi; on marriage by purchase, 25, xcui.
- Mānavātārya**, author of *Manava-sūtras*, 25, lxiii, lxiii n.
- Mānavas**, home of their school, 25, xli.
- Mānava Srāddhakalpa**, and *Manu-smṛti*, 25, xl-xliv.
- Manāvi**, wife of Manu, 12, 29 sq., 25, lx.
- Manāḍākaka**, n. of a demon, 30, 220.
- Māṇḍalikas**, mothers of, wake up after seeing one of the fourteen auspicious dreams, 22, 246.
- Mandapāla**, married Sārāṅgī, 25, 331, 331 n.
- Māṇḍārava**, *see* *Flowers*.
- Māṇḍārya**, son of Māna, Rishi of hymns to the Maruts, 32, 181, 183 sq., 203, 206, 211, 273, 280.
- Māṇḍavya**, n. of a teacher, 15, 227; 29, 141; worshipped at the *Tarpana*, 29, 122, 220; declared a thief by unjust trial, 88, 16, 16 n., 285; pupil of Kautsa, 43, 404.
- Mandha**, *see* *Māṇḍhātri*.
- Māṇḍhātri** (Mandha), miraculously born from the forehead, 19, 3; 49 (i). 6. obtained the half of Sakra's throne, and was not satisfied, 19, 118, 122; 49 (i), 113; typical great king, 19, 221, 275; went up to heaven, even in his human body, 85, 172; 86, 146; bow of M., 49 (i), 108.
- Māṇḍikaputra**, n. of a Sthavira, 22, 286.
- Māṇḍikukshī** Kautya, n. of a park, 45, 100.
- Māṇḍu**, worshipped at the *Tarpana*, 29, 122; honoured as teacher, 29, 141.
- Māṇḍūka**, a god, conversion of, 86, 249.
- Māṇḍūkāyani**, n. of a teacher, 15, 227; 43, 404.
- Māṇḍūkāyanīputra**, n.p., 15, 225.
- Māṇḍūkeya**, n. of a teacher, 1, 247 sq., 251, 252; two teachers, father and son, 1, 248; Hrasva M., 1, 253, 257, 265; quoted, 29, 25, 28, 83; worshipped at the *Tarpana*, 29, 123, 220.
- Māṇḍūkiputra**, n.p., 15, 225.
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- Manes**, *see* *Ancestors, Fathers, Fravashis, Souls, and Spirits*.
- Man-fū**, of 3āu, his mother told Confucius the grave of his father, 27, 124.
- Māng Hsien-jæ**, his excessive mourning, 27, 129 sq.; mourning rites for him, 27, 154; quoted, 28, 167, 167 n., 423.
- Māng-hū**, uncle of Wān, 27, 152.
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- Mango Grove**, at Pāṇā, 11, 70, 82 sq.
- Māng Phī**, nephew of Wān, 27, 152.
- Māng-sun Zhāi**, how he behaved on the death of his mother, 39, 253-5; obtained the Tāo, 40, 283.
- Maṅgudhvaga**, n. of a Tathāgata, 49 (ii), 99.
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(b) Law of m.

(c) History of m. (Forms of m., Re marriage Duty and Meritoriousness of m.)

(d) Hindu m. ceremonies

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(a) CHOICE (INTERMARRIAGE, FORBIDDEN DEGREES, MARRIAGESABLE AGE, ORDER OF M. IN FAMILY, NUMBER OF WIVES, ELECTION OF BRIDE AND GROOM).

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**Maruts.**

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*Maahya* (*Marhayâ*, *Māshya*, *Masiyâ*, *Masyê*) and *Mashyôî* (*Māshyôî*, *Marhiyôî*, *Mashyana*), the first human pair, progenitors of mankind, 4, 1vii; 5, 53-9, 53 n., 149; 18, 197-200, 199 n., 225, 402, 411 sq., 416; 37, 26, 26 n.; 47, 6 sq., 6 n.; they grew up from the earth, 5, 120, 183

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- Mâtali**, knows *amrita* as a remedy, 42, 162, 629.
- Mâtanga**, a *Kandîla*, was reborn in the Brahma world, 10 (ii), 23.
- Mâtariśvan**, used in the sense of *mâna* or spirit, 1, cl, 311; 15, 276, 42, 219; n. of Vâyu, the wind, 1, 150, 311; 41, 221; 42, 53, 205, 216; 'M.'s cauldron, the atmosphere, 12, 186, 186 n.; invoked at the marriage, 29, 278; Agni became manifest to M., 46, 22, 157; M. brought Agni to Bhṛgu, to Manu, 46, 52, 137, 211, 256; produced Agni by attrition, 46, 71, 77 sq., 147, 173 sq., 256; Agni called M., 46, 119, 123, 241, 292, 294; has established Agni on earth, 46, 130; when he has been shaped in the mother, Agni becomes M., 46, 303.
- Mate**, see *Wife*.
- Materialists**, assert that a Self separate from the body does not exist, 84, lxxiv; 88, 269; consider intelligence to be a mere attribute of the body, 84, 368; do not admit the existence of anything but the four elements, 38, 270; doctrines of m. refuted, 45, ix, 236 sq., 339-43; their doctrines as described by Galnas and Buddhists, 45, xxiii sq. See also *Kārvâkas*.
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- Mâthava**, the Videgha, and his family priest Gotama Râhûgana, 12, xli sq., 104-6, 104 n.; 26, xxix.
- Mâthras**: the Drûg overthrown by the M. of Ahura's doctrine, 31, 110, 118; the holy M. of Ahura guide the way through Righteousness, 31, 110, 119; Zarathustra proclaims the M. of Ahura-Mazda, 31, 172 sq.; the M. with their good ceremonies worshipped, 31, 360. See also *Prayers (d-f)*, and *Revelation*.
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- Mâthravâka**, a great confounder of heresies, 23, 208, 208 sq. n.; his son Vahmaêdâta, 23, 213.
- Mathurâ**, or Sauryapura, 45, 112 n.
- Mâtikâs**, Buddhist texts, 13, 272 sq.; 17, 285, 288, 345, 413.
- Matipatrikâ** Sâkha of the Uddelha Gana, 22, 290.
- Matrô** and **Matî ôyâô**=*Mashya* and *Mashyôî*, q. v.
- Mâtsya**, knew the *Kushûba* plant, 42, 6, 681.
- Matsya** Sâmmada, king, water-dwellers, his people, 44, 369.
- Matsyas**, light in the van of the battle, 25, 247, 247 n.; Dhvasan Dvâtavana, king of the M., 44, 398.
- Matra-kundali**, conversion of, 36, 249.
- Matter** and souls constitute the body of the Lord, 34, xxviii; unevolved (*avyakta*) and gross m., 34, xxviii sq.; m. constitutes the body of the Self, 48, 358. See also *Samskâras*.
- Mâu**, prince of Kung-shau, though he had not attained to the Tâo, had an idea of it, 40, 159 sq., 159 n. See also *Kung-ze Mâu*.
- Maudgalya**, see *Nâka M.*
- Maudgalyâyana**, see *Moggallâna*.
- Mauna**, t.t., Sk., vow of silence, taciturnity, is abstinence, 1, 131; m. or restraint of senses, 8, 119, 119 n., 161-3, 161 n., 163 n., 168, 173; Muniship, state of Muni, 84, lxxvi; 88, 322 n., 323.
- Mauryaputra**, n. of a Sthavira, 22, 286.
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**Māya**, the mysterious wisdom of the Divine Benevolence; 81, 94, 99.

**Māyā**, mother of Buddha, 19, xix, 1; 49 (1), 3-5, 7; dies after birth of Buddha and is born in heaven, 19, 23, 23 n., 87, 353; 49 (1), 19 sq.

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**Māyāvāda**, theory of illusion, 34, xcvi.

**Māyāvādin**, one who holds the theory of illusion, 34, cxx.

**Māyu**, n.p., 23, 217.

**Mā Yung**, a compiler of Lī books, 27, 7 sq.

**Māzainya**, fiends, spells, a weapon to smite them, 4, 126, 23, 33.

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**Mazda**, meaning of, 31, 104 sq. n.; M. worship, *see* Zoroastrianism.

**Mazdag**, or Mazdak, or Mazdāk, son of Bāmdād, a heretic, 5, 194, 194 n., 201, 201 n.; 37, 257 n.; 47, 88, 88 n., 89 n.

**Mazdayasna**, or a worshipper of Mazda, 4, li.

**Mazdayasna**, n.p., 23, 216.

**Mazdeism**, Zoroastrianism called so, 4, xlii.

**Mazdāk**, *see* Mazdag.

**Māzdrā-vanghu**, n.p., 23, 215.

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**Médârya** Gatra, Udaka of the, 45, 420.

**Medhâganana**, t.t., *see* Child (b).

**Medhâtithi** Kâvya, n. of a Rishi, author of Vedic hymns, 1, 9; 82, 54; 46, 7, 35; Indra carries off M., 38, 81, 81 n.

**Medhâtithi**, his commentary on the Manu-smṛti, 25, cvii sq., cxviii-cxxvi, cxxviii-cxxx, cxxxiv; a Kashmirian, 25, cxlii sq., cxxiv n.; refers to the Nārada-smṛti, 33, xli, xviii.

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**Meditation**.

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(b) M. of Buddhist and Gama monks.

(a) M. ON BRAHMAN, THE LORD, THE SELF.

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the Sannyâsin who wishes to attain to final emancipation, should meditate on one point, 8, 368; some Brâhmanas recommend m, others sacrifice and gifts, 8, 376; purifies from sin, 14, 128; the results of practising m. or Yoga, 15, 242; discussions as to whether certain m. (vidyâs) have to be combined or to be kept apart, 34, lxxv sq., lxx, lxxii sq., lxxv; 38, 184-96, 216-22, 240-9, 277-9, 281-4, 303-5; m. on constituent parts of sacrifices, are not to be considered as permanently requisite parts of the latter, but are valid for all Sâkhâs, 34, lxxiv; 38, 252-6, 272-4; 48, 629 sq., 675-7, m. on the Self must be repeated again and again, 34, lxxvi; 38, 331-7, is to be carried on m a sitting posture, 34, lxxvii; 38, 349 sq.; 48, 720 sq.; may be carried on at any time, and in any place, favourable to concentration of mind, 34, lxxvii; 38, 350 sq.; ms. are to be continued until death, 34, lxxvii; 38, 351 sq.; 48, 721 sq.; is an action, knowledge is not, 34, 35; the threefoldness of m., 34, 102-6, 272; 48, 253 sq.; m., as taught in the Vedânta-texts, is possible only if the soul is an agent, 38, 52; presentation before the mind of the highest Self is effected through m., 38, 171 sq.; as a means of the knowledge of the highest person, 38, 204 sq.; twofold m. on the oneness of the Self, 38, 244 sq.; ms. are themselves acts, but not subordinate members of the sacrifices, 38, 256, 348; owing to the might of the m. on the unity of prânava and udgîtha, the Hotri sets right any mistake he may commit in his work, 38, 282; ms. subserve the end of man, not of sacrifice, 38, 283; ms of priest and sacrificer, the fruit belongs to him who carries out the m, 38, 320 sq.; m. and knowledge identical, 38, 332; 48, 715 sq.; on the udgîtha viewed as the sun, 38, 333; by the application of m. the soul departs by the vein passing through the skull, 38, 377 sq.; enjoined by Vedânta-texts, 48, 13 sq., 179 sq., 681; the term explained, 48, 14 sq.; abstention and the other

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#### (b) M. OF BUDDHIST AND GAIN MONKS.

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- Mādōk-māh**, or *Mēdyōk-māh*, n. of a Zoroastrian teacher, commentator, 5, 243, 243 n., 245, 245 n., 249 sq., 268, 292; 18, 299–305, 299 n., 312–15, 332 sq., 336 n., 361, 449, 449 n.
- Mēdyōk-māh**, Zaratūst's first disciple, 5, 141 sq., 141 n., 145, 187. *See also* *Maidhyō-maungha*, and *Mēdōk-māh*.
- Mēdyōmāh**, an author of the *Sad Dar*, 24, xxxvii.
- Mēdyōmāh**, first cousin of Zoroaster, who converts him, 47, xv, xxx, 155, 155 n., 163 sq.; *Aharūbō-stōtō*, son of M., 47, 166.
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- Meghakālī**, female attendant of *Māra*, 10, 153; 49 (i), 144.
- Meghasvarapradīpa**, n. of a *Tathāgata*, 21, 178.
- Meghasvarāga**, n. of numerous *Tathāgatas*, 21, 179, 358.
- Mei Jeh**, presented a copy of the *Shū* to the emperor *Yüan*, 8, 9; author of a commentary, 8, 10.
- Mekhalīyikā Sākhā** of the *Udumārīka Gāya*, 22, 291.
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- Mencius**, the works of, the second of the four *Shū*, 3, xx; quotes the *Shū* King, 8, 2; on old historical documents, 8, 5; on chronology, 8, 21–3; on the records of the *Shū*, 3, 213; his acquaintance with the *Shih* King, 3, 285, his doctrine of the goodness of human nature, 8, 425 n.; 16, 357 n.; on the interpretation of old Chinese poems, 16, xv; on husband and wife, 16, 313 n.; how he spoke of the *Lī Kī*, 27, 1 sq.; on the four constituents of human nature, 27, 10; parts of 'the Royal Regulations' taken from M., 27, 18 sq.; on man, 27, 383 n.; on benevolence being man, 28, 269 n., 312 n.; a contemporary of *Kwang-ze*, 39, 36; on human nature, 39, 147, M. and *Hui-ze*, 39, 172 n.; attacked *Mih-ze*, 39, 182 n., the scholar of *Shāu*, honourably mentioned as a teacher, 40, 216, 216 n.
- Mendaka** and his family converted by Buddha, 17, 121–8.
- Mendicants**, religious, *see* *Ascetics*, *Bhikkhus*, *Gama* monks, *Holy persons*, *Parivṛgakakas*, and *Sannyāsins*.
- Menstruation**, *see* *Purification*, and *Woman* (b, c).
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- Merchant**, *see* *Parables* (j), and *Trade*.
- Meroy**, genius of, invoked, 23, 5, 14, 36 sq.
- Merezishmya**, n.p., 23, 219.
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- Meru**, the first-born of mountains, 8, 354; the gods dwell on the tops of M., 10 (ii), 125; 12, 110 n.; description of M. or *Sudarjana*, the best of all mountains, 45, 288 sq.; blazing M. at the end of an aeon, 49 (i), 143.
- Merudhvaga**, n. of a *Tathāgata*, 49 (ii), 99.
- Merukalpa**, n. of a *Tathāgata*, 21, 178.
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- Meruprabhāsa**, n. of a *Tathāgata*, 49 (ii), 99.
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- Messiah**, traditional Semitic belief in the coming of a, 6, xxx, 1; criticism of the Christian doctrine of the M., 18, 107 sq. and n.; 24, 229–38; M. or *Mashikh*, an extender of belief, 47, 126. *See also* *Buddha* (j), and *Saoshyants* (s).
- Metals**, under the protection of *Shatvairō*, duties regarding them,

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#### Morality.

- (a) In Brāhmaṇism
- (b) In Buddhism and Gaiṇa Religion
- (c) In Zoroastrianism.
- (d) In Chinese Religions.
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- Mukunda**, feasts at festivals of, 22, 92.
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- Nâdis**, Sk., t.t., veins or arteries, *see* Arteries.
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- Padmōttara**, father of Viśṇukumāra, 45, 86, 86 n.
- Padramgōs**, to be corrected to Ptolemēōs, 37, xlvī sq.
- Paduma**, *see* Hells (a).
- Paśasanganu**, the holy maid, 23, 225.
- Paśhatah** Paitisrīra, n.p., 23, 203, 213, 216.
- Paśis**, a n. of the Drug, 23, 308.
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- Paggota**, king of Uggēti, cured by Givaka, the physician, 17, 186-90.
- Pagrusan**, *see* Rainy Season.
- Pahlavas**, mentioned in Manu-smṛti, 25, cxiv-cxvii; degraded Kshatriyas, 25, 412, 412 sq. n.
- Pahlavi**, inscriptions deciphered, 4, xxi; language, writing and pronunciation, 5, xi-xxii; 18, xx-xxii; to be taught to priests only, 24, 360.
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- Pāi**, duke of, contended for Kṣbū, which led to his extinction, 39, 380.
- Pāi** = Sze-shang, q. v.
- Paigavana**, *see* Suddās P.
- Paīla**, worshipped at the Tarpana, 29, 122, 149, 220.
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- Paīngī**, worshipped at the Tarpana, 30, 245, 245 n.
- Paīngīputra**, n. of a teacher, 15, 224 n.
- Paīngī-rahasya Brāhmaṇa**, t.w., 34, 122.
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- Paīngya**, *see* Madhuka P.
- Pāirika**, a female demon, symbolizes idolatry, 4, 6; spell against the P., 4, 145 sq., 145 n.; the P. Knāthaiti, 4, 211; put to flight by sacrifices, 31, 257; the waters worshipped for the defeat of the cheat P., 31, 322; —generally plur.: the fire kills Yātus and P., 4, 115; spell against Yātus, P., and Gainis, 4, 229, 235, 241; Yātus and P., 23, 16, 24, 26, 43, 50, 57, 59, 65 sq., 86, 97, 105, 128, 134, 161, 223, 232, 247, 252, 292 sq.; in the shape of shooting-stars, afflicted by Tistrya, 23, 95 sq., 95 n., 104; Mithra, the withstander of the P., 23, 126; Fravashus invoked against P., 23, 208; Pitaona, attended by many P., killed by Keresāspa, 23, 296.
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- Paṭishahya**, worshipped, 81, 198, 205, 210, 216, 220, 224, 335, 338, 368, 370, 372.
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- Pākina-vamsa-dāya**, Buddha at, 17, 309-12.
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- Paṭṭeka-Buddha**, is worthy of a dāgaba, 11, 93 sq., 93 n. *See also* Buddha (j), and Holy persons.
- Pakudha-Kakkāyana**, n. of a teacher, 10 (ii), xii, 86 sq.; 11, 106; 85, 8, an Arhat possessed of Iddhi, 20, 79; his materialistic philosophy, 45, xxiv sq.
- Palāgala**, t.t., courier of a king, 41, 64.
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- Palāsa** tree, *see* Trees.
- Pali**, old Vedic forms in, 10 (ii), xi sq.; P. Suttas, *see* Suttas, and Tipiṭaka.
- Pālita**, a merchant, father of Samudrapāla, 45, 108.
- Palmistry**, *see* Divination.
- Pāmsava**, *see* Asat P.
- Pān**, superintendent of officers' registries, 27, 154; or Kung-shū 20, 27, 184, 184 n.
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- Pañikaganāḥ**, five-people, 84, x 257-62, 258 n. *See* Five-people.
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- Pāñkarātra**, the followers of the i. e. the Bhāgavatas, 84, 442; system of P. explained in the Mahābhārata 48, 528 sq.; declared by Nārāyaṇa 48, 529-31; Sāṅkhya, Yoga, Vedas and Aranyakas together are called P., 48, 530. *See also* Bhāgavatas.
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- Pāñkarikha**, Kapila, and Asuri, 15 xl; a heavenly being, converted by Buddha, 19, 242; a Smṛiti writer, 84, 291 n.
- Pāñkatantra**, and Mahābhārata, 8, 139, 139 n.
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- (b) P. and similes referring to agriculture
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- (d) The king in p. and similes
- (e) Plants (and trees) in p. and similes.
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(d) THE KING IN P. AND SIMILES.

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(e) PLANTS (AND TREES) IN P. AND SIMILES.

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(f) OTHER P. AND SIMILES ARRANGED ALPHABETICALLY ACCORDING TO CATCHWORDS.

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**Paramārtha**, translated the Vagīakābedikā into Chinese, 49 (ii), xiii.

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**Pāramitās**, the six (five) perfection of a Buddha, 21, 243, 246, 249, 316 318 sq., 355, 419; 49 (ii), 127. *See also* Miracles, and Morality.

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**Parāśara Sāktya**, author of Vedī hymns, 46, 55, 58, 62, 65, 68, 71 75, 83, 89.

**Parāśara**, n. of a great ascetic, 45 269, 269 n.

**Pārāsarīkaundinīputra**, n. of a teacher, 15, 224 n.

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**Pārāsarya**, author of a Bhikshu-sūtra, 8, 32 sq.; n. of teachers, 15, 118, 118 n., 119, 186 n., 187.

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**Parasurāma**, story of, in the Anugītā, 8, 221.

**Parāvasu**, a Hotr of the Asuras, 12, 137.

**Parāvata**, 'distant people,' an Aryan border clan, 32, 316.

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**Pārāyanika**, n. of a Bhikshu, 49 (u), 2.

**Pardon**, law about pardoning criminals, 2, 167 sq., 245.

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**Parganya**, god of rain, 1, 30; 26, 78; 84, 358; is the altar on which the Devas offer Soma, 1, 78 sq.; 15, 207; if Samāna and mind are satisfied, P. and lightning are satisfied, 1, 90 sq.; or rain, the uniter of earth and heaven, 1, 249; rains, 12, 241 n.; 80, 73; 41, 412; 42, 52; 44, 295; offerings and prayers to P., 12, 386 n.; 29, 86, 320, 326, 341; 30, 113 sq.; 42, 161; 44, 402; clings to man by the water in the eye, 15, 105 sq.; identified with Prāna, 15, 275; 42, 623 sq.; the bull (Soma?) reared by P., 26, xiv; is the Udgātr priest, 29, 195; the Cloud, 32, 92, 94 sq.; 46, 105; air manifests itself in the form of P., 84, 229; Bhava is P., 41, 160; Agni as P., 41, 277 sq., 277 n.; his mother Prithivī, 42, 8, 233-5; the father of the arrow, of hundredfold power, 42, 10, 236 sq.; favours the plants, 42, 43; the brilliancy of P. transferred on the king, 42, 116; Vāta and P. invoked against the serpents, 42, 153; the earth is the mother, P. the father, 42, 200, 204; Indra and P. identified, 42, 235; sends his rain-messengers, 42, 588; the boon-bestower, 48, 107 sq.; Amṛta offered in P. becomes rain, 48, 585.

**Paribbāgaka**, Pali t.t., a wandering mendicant, 10 (ii), x; Buddha's definition of a P., 10 (u), 92 sq.; the same as Sk. Parivṛgaka, q. v.

**Parihāsaka**, a Kula of the Uddeha Gana, 22, 290.

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**Parikshit**, King, Kuru-land, the kingdom of, 42, 197 sq., 2691 sq.

**Pārikshita**, *see* Ganameyaya P.

**Pārikshitas**, or Pārikshityas, a royal race supposed to have vanished from the earth, 15, 127; Ganame-

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- Parinirvāṇa**, *see* Nirvāṇa.
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- Parisuddhi**, t.t., *see under* Uposatha.
- Parittā** = Pirit, *see* Charms.
- Parivakrā**, a Pāṇḍā king offered sacrifice at, 44, 397.
- Parivāsa**, t.t., probation, *see* Ordination, and Samgha.
- Parivrāgaka**, who do not yet know the Highest Brahman go the path of the gods, 1, 80; sect of P., 21, 263; state of life of P., 48, 705. *See also* Ascetics, Holy Persons, and Paribbāgaka.
- Parivṛiktā**, t.t., third or discarded wife of a king, 44, 387.
- Pāriyātra**, n. of a mountain, 8, 346.
- Pariyonahā**, Pali t.t., 'entanglements', 11, 182 n.
- Parôdars**, *see* Birds (b).
- Parôdasma**, son of Dâstâghni, 28, 218.
- Parasagâ** Hvembya, chief of Pê-yânsai, 5, 117 sq. and n.
- Parshasta**, son of Gandarewa, 28, 217.
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- Parukkhēpa** Daivodâsi, author of Vedic hymns, 82, 446; 46, 131, 138.
- Parushvî** and Sîpâlâ, two rivers, 42, 29.
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- Parvata**, prayer to Indra and, 26, 450.
- Pārvatî**, or Mâhesvarî, or Umâ, 1, 151 n.; 8, 219, 347, 347 n.
- Paryagnikarana**, t.t., *see* Fire.
- Paryanka-vidyâ**, 'knowledge of (or meditation on) the couch (of Brahman)', 1, 276; 88, 230, 232 sq.
- Paryushanâkalpa**, n. of a lecture declared by Mahāvira, 22, 311.
- Pâṣânaka Ketîya**, the Rock Temple, 10 (ii), 188, 209.
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- Pashang**, Aghrêrad, son of, 5, 117, 135.
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- Parubandha**, *see* Animal sacrifice (b).
- Pâsupatas**, a sect of adherents of Parupatî, 7, xxix sq., 202, 202 n.

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**Pātakhṣrōḥō**, king of the Arabs, 47, x, xxv, 12 sq. and n.

**Patāla**, a demon, converted by Buddha, 19, 244.

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**Pāṭaligāma**, n. of a town (afterwards called Pāṭaliputta, q.v.), Buddha at, 11, 15-21; 17, 97-104; a fortress built at P., 11, 18-21.

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**Paṭaḍkala Kāpya**, n.p., 15, 127, 132.

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**Path**, the noble eightfold, taught by Buddha, as the fourth of the Noble Truths, 10 (i), xlviii sq.; 11, ix, xxi, 16 n., 27, 61, 63, 106 sq., 107 n., 149 sq., 300; 13, xii, 95 sq.; 36, 369; leads to the quieting of pain, to Nirvāna, 10 (i), 52, 67-9; 11, 147 sq.; 13, 94-7; true salvation by the n. e. p., not by rites and ceremonies, 11, 21 sq., 22 n.; the Buddhist ideal of the perfect life, 11, 143-5; must be walked by the gods, even by Brahmā, 11, 163; those walking in the n. e. p. called the Noble Ones, 11, 217 n.;—the good and evil p., Buddhist t.t., 10 (i), 7, 7 n., 75 sq.; the way to the other shore, 10 (ii), 210; the Buddha instruction as to the p., 34, 111; the p. across Saṃsāra leading to liberation taught by Mahāvīra, 45, 310 sq.; P. of Duty, *see* Tāo; p. of the fathers, of the gods, *see* Future Life (b).

**Pathana**, nine sons of, killed by Keresāspa, 23, 295, 295 sq. n.

**Pāṭheyyaka** Bhikkhus, of Western India, 17, 146 sq., 146 sq. n.

**Pathi Saubhara**, n. of a teacher, 15, 119, 187.

**Pāthya**, the bull, kindled Agni, is the Mind, 41, 218.

**Pathyā Svastī**, a genius of well-being and prosperity, 28, 49 sq., 49 n.; oblations to P. S., 26, 386 sq.; 44, xlii sq.; is speech, 26, 386 sq.; wife of Pūshan, 42, 331.

**Pāṭhārapakkha**, Pali t.t., consists of eight parts, 10 (ii), 66.

**Paṭiḷḷa - samuppāda**, Pali t.t., knowledge of the Chain of Causation, 11, 209.

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- Paṭiṭṭhāna**, of Aśaka, 10 (ii), 188.
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- Pātrapāṇi**, demon harassing infants, 29, 296; 80, 211.
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- Pāt-srōṣṭ**, king of the Arabs, 87, 28, 28 n.
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- Paulkasa**, *see* Caste (*f*).
- Paumsāyana**, *see* Dusharītu P.
- Paundras**, became Vṛshalas, 8, 295.
- Paurāṇikas**, refutation of their views about creation, 45, ix, 244 sq., 247, 247 n.
- Paurasichā**, *see* Taponitya P.
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- Pāṭuvāgīryā**, grandfather of Aśh-nōr, 18, 171, 171 n.
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- Pautimāshya**, n. of a teacher, 15, 118, 185 sq.
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- Pāvārika**, mango grove, at Nālandā, 11, 12, 14.
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- Payanghrō-makhsti**, n.p., 28, 214.
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- Pādāhā**, father of Udaka, 45, 420.
- Pedu**, his white horse that slays serpents, 29, 131, 204, 327, 330; 80, 238, 288; 42, 152 sq., 605-8. *See also* Horse (white).
- Pei-a**, a class of sprites, 40, 19.
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**Pentateuch**, concordance between *Avesta* and, 4, lviii sq.; P. and *Qur'ān*, 9, 112 sq. *See also* Sacred Books.

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**Phī**, grand-administrator of Kāñ, 27, 179.

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**Phing**, or I-khiū, King, delivers the charge to Marquis Wān, 8, 22, 265-7; the banished son of King Yü, bewails his fate, 8, 360.

**Phing**, Duke, drinking with Kwang and Li Thiāo, 27, 179 sq.

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**Phū-i-ze**, an ancient Tāoist, 89, 259, 259 n.

**Phū-yau-king**, Chinese translation



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- Pi**, duke of, successor to K'un-khān, 8, 245-9.
- Piāo**, eulogy of the Lord of, 39, 351, 351 n.
- Piāo-shih**, the ode of, 40, 37.
- Pidha**, n. of a family, 28, 219.
- Pien Sui**, when Thang offers him his throne, commits suicide, 40, 162.
- Pien-see** informs Sun Hsiū about the perfect man, 40, 25.
- Piety** (dharma), is it destroyed by sin, or sin by p.? 8, 158 sq.; actions accumulate as long as the p. which dwells in concentration of mind has not been learnt, 8, 242; a means to reach final emancipation defined, 8, 242 sq.; characteristics of p., 8, 348 sq.; various modes of p., 8, 375-7; personified, *see* Āramaiti.
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- Pihunda**, n. of a sea town, 45, 108.
- Pi-kan**, his heart cut out by Kāu-hsin, 8, 128 sq.; 16, 19 n.; 39, 205, 283; 40, 37, 131, 174, 180; Wū raised a mound over P.'s grave, 8, 136; 28, 123.
- Pilā**, n. of an Apsaras, 42, 33.
- Pilgrim**, *see* Pabbagita.
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- Pilindavakkha**, suffers from various diseases, 17, 53, 55 sqq.; story of P. and the park-keeper's daughter whose grass chumbat he turned into chaplet of gold, 17, 61-5; stores up medicines presented to him, 17, 65 sq.
- Pilindavatsa**, an eminent Arhat, 21, 2.
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- Ping**, *see* Kung-sun Lung.
- Pīngiya**, the great Isl, 10 (ii), 187, 209-13.
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- Pippalāda**, n. of a teacher, 15, xlii, 271, 284.
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- Pisākas** (ogres), created, 7, 4; 8, 387; 25, 15; eat flesh, 7, 171; 25, 176; extol the emancipated saint, 8, 345; P. and other demons, 8, 354; 42, 205; marriage rite of the P., 25, 79-82; a Srāddha at which friends are entertained, instead of Brāhmanas, is an offering to the P., 25, 101, 101 n.; their food and drink, 25, 450; produced by Darkness, 25, 494; thieves reborn as P., 25, 496; driven away from the bride, 30, 188; children sucked out by P., 30, 200; charm against the P., 42, 34-7, 68, 407-9; 44, 368 n.; the flesh-devouring P. driven away, 42, 57, 187, 190; destroyed by lead, 42, 65; cure of possession by P., 42, 290 sq., 302; a Gama monk abused as 'a very devil (P.) of a dirty man,' 45, 51; female cane-worker sacrificed to the P. at the Purushamedha, 44, 414; souls of P., 48, 198. *See also* Demons, and Superhuman beings.

**Pisanah** or **Kai-Pisân**, n. of a king, 5, 136 sq., 136 n.; 23, 222, 222 n.

**Pissha**, i.e. **Vairavama**, converted by Buddha, 19, 245, 245 n.

**Pisina**, king of Iran, 28, 303.

**Pisuna**, a name of **Mâra**, 19, 147 sq. See **Mâra**.

**Pisakas**, three, see **Tipizaka**.

**Pitâmahâ**, quoted by **Bṛihaspati**, 33, 318.

**Pitaona**, with the many witches, 18, 370; killed by **Keresâspa**, 23, 296.

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(b) Other mythological conceptions of P.

(c) Worship of P.

(d) P. as a teacher

(e) P. in philosophy and mysticism.

(a) P. A SUPREME GOD AND CREATOR; THE PRAGĀPATIS.

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(d) P. AS A TEACHER.

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(e) P. IN PHILOSOPHY AND MYSTICISM.

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- Prāṇetaḥ**, a sage and Prajāpati, 25, 14; P. Āngirasa invoked for protection from evil, 42, 163, 484 sq.
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- Prāṇasāla** Aupamanyava, n. of a Rshi, 1, 84, 86; 88, 274, 276; 48, 393 n.; 48, 288, 290.
- Prāṇayogīputra**, n. of a teacher, 15, 226.
- Prāṇayogya**, Satyayagña Pauluṣī addressed as P., 1, 86; n. of a teacher, 15, 49, 118.
- Prakramas**, t.t., certain oblations at the Āsvamedha, 44, 282 n., 363, 364 n., 365-70.
- Prakṛiti**, or Pradhāna, or Nature, t.t. of Sāṃkhya philosophy, 8, 245 n.; 84, xxx; 48, 480 sq.; the unperceived P. is the sprout from the seed of the tree of worldly life, 8, 313, 313 n.; the five gross elements developed from the P., 8, 318 n.; names and attributes of P., 8, 331, 331 n.; 48, 526; is the three qualities in equilibrium, 8, 331 n.; is beginningless and eternal, 8, 351 n.; 48, 399; the physical manifestations of P. beyond the domain of worldly life, 8, 355 n.; ignorance is the same thing as P., 8, 357 n.; the Puruṣa feeds on the food supplied by P., 15, 313; mutual relation of P. and soul, 84, lxxxiii; 48, 490-5; the Un-evolved, 48, 62; evil qualities connected with P. denied of Brahman, 48, 78, 81; merged in the highest Self, 48, 88; Self connected with the different effects of P., 48, 89; is Māyā, 48, 125 sq., 139, 364; differences due to P., 48, 127; the Self not an effect of P., 48, 240; dependent on Brahman, 48, 363-5, 396; is agā the P.? 48, 365-70; exists in a twofold state, being either cause or effect, 48, 368; a non-intelligent principle, the causal substance of the material universe, 48, 370, 396, 399; soul, the ruler of P., 48, 378; the Lord creates this world in so far only as guiding P., 48, 397; denotes Brahman in its causal phase when names and forms are not yet distinguished, 48, 399; P. and soul constitute the body of Brahman, 48, 406; creation results from connexion of P. and soul, 48, 424 sq., 490, 492; by the attributes of P. actions are wrought, 48, 553. *See also* Pradhāna, Unevolved, and Unperceived.
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- Pramandani**, n. of an Apsaras, 42, 33.
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- Prāṇa**, *see* Breath, Life, and Prānas.
- Prāṇabhṛt**, Sk., t.t., individual soul, 84, 158.
- Prāṇāgnihotra**, *see* Prānas (b).
- Prānas** (breaths, breathings, life-winds, vital airs, organs of sense and action).
- (a) Number of P.  
(b) The five breathings.  
(c) The P. as organs of sense and action.
- (a) **NUMBER OF P.**  
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- (b) **THE FIVE BREATHINGS.**  
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#### (c) THE P. AS ORGANS OF SENSE AND ACTION.

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- Prāṇata Kalpa**, the tenth world of the gods, 22, 271.
- Pranava**, t.t., the drawing out of the syllable Om, *see* Om.
- Prāṇavidyā** or **prāṇasamvāda**, t.c., 1, 72 n., 234 n., 236; 84, lxxviii; 88, 200 sq., 212. *See* Prāṇas (c).
- Prāñitāḥ**, *see* Water (b).
- Prāptasena**, the 44th *Tathāgata*, 49 (ii), 6.
- Prasāstrī**, *see* Priests (a).
- Prasenagit**, king of Kōśala, 19, 213, 213 n., 230-40.
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- Pratāpavat**, the 2nd *Tathāgata*, 49 (ii), 6.
- Pratardana**, the son of *Divodāsa*, came to the abode of *Indra*, instituted the inner *Agnihotra*, 1, 283, 293 sq.; 84, 97-9, 101; 88, 305 sq.; 48, 250-4.
- Pratibimbavāda**, Sk., t.t., the doctrine that the soul is a reflection of the Self in the buddhi, 84, lviii, xcvi sq.
- Pratibodha**, the watchful divinity, or the Sage Watchful, 42, 54, 60, 571.
- Pratibodhī**, n. of a wife of *Hrasva Māndūkeya*, 1, 253.
- Pratidarsa** *Svaikna* performed the *Dākshāyana* sacrifice, 12, 376; P. *Aibhāvata* questioned by *Suplan Sārṅgaya*, 44, 239, 239 n.
- Pratihartṛ**, *see* Priests (a).
- Pratīkṣina**, 'back-hurler,' the descendant of *Aṅgiras*, 42, 73, 603.
- Pratīkopāsana**, *see* Meditation.
- Pratikramana**, *Gaṇa* t.t., expiation of sins enjoined by *Mahāvira*, 45, 434 sq., 434 n.
- Prātimokkha**, *see* Pātimokkha.
- Prātipīya**, *see* *Balhika* P.
- Pratiprasthātrī**, *see* Priests (a).
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- Prātrida**, n.p., 15, 194.
- Pratyāṅika**, King, oblation (at the wedding) to, 29, 32.
- Pratyavarohana**, *see* Serpents.
- Pratyakabuddhas**, the vehicle of the, 21, 10, 78-80, 88 sq.; men who covet the state of P. compared to

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**Pravāhana** Gaivali, prince of Pañ-kāla, questions Svetaketu, 1, 15-17, 76 sq.; 12, xlii; 15, 204-9; 48, 585.

**Pravara**, see *Rishis*, and *Sacrifice* (1).

**Pravargya** ceremony, at Soma sacrifice, 88, 222-4; 41, 355; 48, 187 sq.; 44, 441-510; its history and significance, 44, xlii-1; sacrifice shattered by the death of the samrāg-cow, atonement for it, 44, 131-4, 131 n.; the names Gharma, P., Mahāvira, Samrāg explained, 44, 442 sq.; a mystery taught by Dadhyañk to the Ārvins, 44, 444; to be kept secret, 44, 445, 458 n.; the P. is the sun, 44, 445 sq., 452 sq., 457, 460, 466 sq., 469, 472-4, 477, 481 sq., 484 sq., 501; he who teaches or partakes of the P. enters that life and that light, 44, 458, 468, 472, 478, 493, 504, 510; observance of P. is the same as Creation, 44, 458, 458 n., 468, 472, 478, 493, 504, 510; the head of the sacrifice, 44, 461; called Emperor (Samrāg) as distinguished from King Soma, 44, 461, 461 n.; is the wind, 44, 475; must not be performed at one's first Soma-sacrifice, and not for anybody and everybody, 44, 490; the P. is the year, the P. is everything, 44, 491, 507 sq.; sacrifices at which a P. may be performed, 44, 491; how it is distinguished from other sacrifices, 44, 491-3; arrangement of sacrificial apparatus in form of human body, 44, 499 sq.; is Agni, Vāyu, Āditya, and is all sacrifices, 44, 508 sq.; to be studied in the forest, 48, 644 sq. See also *Sacrifice* (7).

**Pravragita**, see *Pabbagita*.

**Prāyāniya**, °yeshī, see *Sacrifice* (1).

**Prayanika**, a Brahmacārin, converted by Buddha, 19, 242.

**Prāyashitta**, Sk., t.t., see *Penances*.

**Prayasvanta** Ātreya, author of a Vedic hymn, 46, 410.

**Prayers.**

(a) Indian p. in general.

(b) Indian p. for certain occasions.

(c) Certain Indian p. (alphabetically arranged).

(d) Zoroastrian p. in general.

(e) Zoroastrian p. for certain occasions, to certain divinities.

(f) Certain Zoroastrian p. (alphabetically arranged).

(g) Chinese p.

(h) P. in Islam.

See also *Charms*, *Curse*, *Exorcisms*, *Imprecations*, *Speech*, and *Spells*.

#### (a) INDIAN P. IN GENERAL.

All sacrifices are contained in the hymns, 1, 112, 114; fired by hope does memory read the hymns, 1, 119; hymn of triumph, of one who has reached the world of Brahman, 1, 143; 'rich in p.' an epithet of Sarasvatī, 1, 165; p. will not save a man who is in the bonds of death, 7, 82; those who neglect their p. defile a company, 7, 253; one intent upon saying p. sanctifies a company, 7, 254; an ascetic must not pronounce a benediction, 7, 280; the taint of p. is non-repetition, 10 (i), 61; worthlessness of hymns and sacrifices, 10 (ii), 41 sq.; the Brāhmaṇas, having composed hymns, went to the king to advise him to offer sacrifices, 10 (ii), 50 sq.; the teaching of p. for fire-sacrifice, a low art, 11, 199 sq.; spoken p. and thought p. convey the sacrifice to the gods, 12, 124 sq.; a student reciting p. shall stand in the daytime and sit down at night, 14, 42; more efficacious than sacrifices, 14, 128; 25, 45 sq.; great meritoriousness of reciting p., 14, 128 sq.; the fivefold obeisance to the Arhats, &c., is the best benediction, 22, 217, 224 sq.; sacraments for females without p., 25, 42; the muttering of a sacrificial formula is an occult form of sacrifice, 26, 20; p. are also sacrifices, 29, 159 sq.; sacrificial objects hallowed by p. must not be tossed about, 30, 331; gods delight in p., and p. delight in gods, 32, 86, 179; Sumati = p., 32, 219-21; *Samsa* means blessing or curse, or p. of praise, 32, 270 sq.; p. also are conducive to knowledge of Brahman, 38, 316; 48, 704; effect of p., 41, 235, 235 n.; ceremonies with and without p., 41, 341 sq.; p. is thought, 41, 352; sacrifices purified by p., 42, 211 sq.; fire of Rohita kindled by p., 42, 213;

list of p. and liturgies, 42, 226-8; by singing praises and sacrificing the gods do everything, 43, 73; p. and metres, 43, 330 sq.; hymn of praise is food for the gods, 44, 232; unsuccessful in the sacrifice is what is performed without a formula, 44, 276; praises and hymns necessary for final beatitude, 45, 159, 164; Agni invoked to announce to the gods 'this our newest efficient Gâyatra song,' 46, 16; *be magnified, O Agni, through this spell (brahman), which we have made for thee with our skill or with our knowledge*, 46, 24; worshipper expects reward for his p., 46, 46, 52, 327; the Angras have broken even fortresses by their hymns, 46, 74; Agni invoked to prosper the p., 46, 108, 303; p. compared with horses, 46, 164; p. compared to a cow yielding milk, 46, 194, 197; increase, strengthen the god, 46, 278, 240, 259, 391, 413; Agni is like a worshipper bearing the lights of p., 46, 259 sq.; Agni invoked for assistance in spells and hymns, 46, 266, 281, 350, 352; Agni gives wealth for p., 46, 300; Agni is the first-born son of the sacred spell, 46, 304; Agni has laid the p., like a burden, on the worshipper, 46, 335; godless people called 'hymnless,' 46, 366; the poet has fashioned his hymn like a workman a chariot, 46, 367; Agni led by p. and sacrifices, 46, 380; salvation (Sukhâvatî) obtained by p., not by works, 49 (ii), 98 sq., 98 n., 102; Lord of p., *see* Brahmanaspati.

(c) INDIAN P. FOR CERTAIN OCCASIONS.

P. to secure the life of sons, and at rites of conception, childbirth, &c., 1, 49 sq., 285-8, 286 n.; 14, 273; 15, 220-4; 29, 46-57, 180-6, 287, 290-300, 394-9; 80, 52-63, 208-18; for a man when his end approaches, 1, 52 sq., 261, 313 sq., 313 n.; 15, 199 sq.; hymns to be recited at the Mahāvratâ ceremony, 1, 157-72, 176-99, 202-4; at rites connected with the study of the Veda, 1, 246; 29, 143-50, 218-22, 322 sq., 325, 368; 80, 73-8, 161, 242 sq., 245 sq., recited by a man who, speaking in an

assembly, does not please, 1, 264; to the Prânas, 1, 281 sq.; 14, 262-4; for travelling and returning home from a journey, 1, 288; 29, 96-8, 231; at expiatory rites, 2, 85 sq., 275 sq. and n.; 7, 153-5; 14, 250-2; 15, 312; 25, 272, 272 n., 330 sq. and n.; 44, 179-81, 188 sq., 191-6, 206-11; addressed to Rudra and his hosts, 2, 96; 12, 440-3; 29, 255-9, 352-4; 30, 92 sq., 221-4; daily p., 2, 105; 25, 151 sq.; 80, 19-22; at the Vaisrâdeva ceremony, 2, 106-9, 106 sq. n., 109 n.; of a teacher, 2, 114; 15, 47 sq.; to the dead at funeral oblations and rites for the manes, 2, 138 n.; 7, 86, 86 n.; 11, xlii sq.; 12, 364-9, 426-36; 14, 267-70; 25, 123; 29, 103 sq., 107, 109-11, 206 sq., 239, 241-3, 246, 251-5, 355-7, 355 n., 421-4; 80, 106-13, 225-36; 44, 205, 430-4, 437-40; to be recited inaudibly by the hermit, 2, 157; twilight devotions (sandhyâ), morning and evening p., 2, 187, 187 n.; 7, 116 sq., 229; 12, 344 n.; 14, 126 sq., 163, 245-9, 246 n.; 25, 42, 44, 48 sq., 70, 70 n., 143, 252; 29, 74, 225 sq., 286 sq.; at penances, 2, 279, 287, 289-301, 289 n., 291 n., 295 n.; 7, 88, 93, 97, 121, 149, 151, 161, 165, 175 sq., 178 sq., 181-6; 14, 102 sq., 110 sq. and n., 116 sq., 120, 122, 125-9, 132, 134 sq., 215-17, 222, 294-302, 304-6, 316-22, 327 sq., 330; 25, 44, 48 sq., 63, 439, 451, 457, 459, 459 n., 467, 470, 476, 476 n., 479-82; 29, 287 sq.; for bathing, 7, 205-7; at the worship of Vishnu, 7, 208-10; p. muttered at sacred places confer eternal bliss, 7, 256; at rites for the protection of cattle, 7, 261 sq.; 29, 99-101, 215 sq., 258 sq., 354; 80, 87 sq., 181-6; 42, 143-5, 150, 303 sq., 351 sq., 359-61, 412-14, 420, 493; in praise of Vishnu, Indra, and Brîhaspati, 7, 266; at Soma sacrifices, 12, 11, &c.; 28, 54, &c.; 42, 18, 562; at the preparation of the sacrificial fires, the Agnihotra libations and other rites of fire-worship, 12, 2, 275, 293, 298, 298 n., 300-2, 307 n., 317-22, 335-7, 346 n., 349-60, 389 n.; 29, 133 sq.; 80, 201-3, 267; on taking the vow of abstinence, 12, 3 sq.; at

the choosing of priests, 12, 6 sq.; 29, 193-7; at preparatory rites to a sacrifice, 12, 7 n., 11-175; special p. for Brāhmanas and Kshatriyas, 12, 35, 35 n.; p., rites, and knowledge of rites by which a sacrificer defeats enemies, 12, 35-7, 53, 57 sq., 66, 69, 97, 113, 130, 132 n., 139, 149 sq., 154 sq., 158 sq., 171, 182, 199, 236 sq., 269 sq., 298 sq., 340, 409, 416 sq.; 26, 119, 123, 142 sq., 171, 217, 243, 251 sq., 255, 262, 433; 41, 53 sq.; for new and full moon sacrifices, 12, 175-273; 29, 173-5; 42, 18, 559; benedictions for offspring, cattle, long life, health, and prosperity, 12, 226 sq.; 42, 47-63, 81, 220, 306 sq., 309, 341 sq., 364 sq., 381, 383, 355, 551 sq., 569 sq., 573, 623, 625, 668 sq.; 43, 108 sq., 109 n.; Hotṛ invokes blessings on the sacrificer, 12, 248-56; at the Varuṇapraghāsa sacrifice, 12, 397-407; for the ceremony of adoption, 14, 76, 76 n.; at the readmission of an outcast, 14, 78; at rites of purification, 14, 160-2, 161 sq. n., 191, 195 sq.; 25, 183, 183 n., 188; to the sun for a sick person, 14, 215; invocations to gods, Rishis, &c. &c., at the Tarpana, 14, 252-6; enjoined for ascetics, 14, 275-83; on departing from one's home, 14, 286, 289; at rites securing success, 14, 323, 333; at the horse-sacrifice, 15, 123 sqq; 44, 276-82, 282 n., 287 sq., 292-5, 297 sq., 304 sq. and n., 311-14, 316-36, 329 sq. n., 348 sq., 351-3, 356-9, 375-82 (Stotras and Śāstras), 384-7, 391, 394; to Agni, Vāyu, Āditya, and Brahman, 15, 334 sq.; certain hymns connected with certain quarters, 15, 338-40; Buddha receives the Getaṇa with a p, 19, 231, 231 n.; hymns in praise of Buddha, 19, 352 sq., 357-9, 362-4, 368-70; 49 (ii), 162, 164; recitations of Bhikkhus as a protection to Buddha when his life is threatened by Devadatta, 20, 246 sq.; praises of Sthaviras, 22, 295; at meals, 25, 39 sq., 170, 173 sq.; morning p., 25, 153; 29, 19 sq.; at wedding rites, 25, 195 sq., 195 n.; 29, 21-46, 164 sq., 167-71, 277-90, 380-5; 80, 42-52, 187-99,

88, 165; p. that destroy poison, 25, 251; at the Dīkṣhā, 26, 5-11, 14, 16-29, 33 sq., 37 sq., 41-5; 44, 122; at hair shaving or cutting, 26, 6 sq., 7 n.; 29, 301-3; at animal sacrifices, 26, 162-217; 29, 176-8; at domestic ceremonies, 29, 19, &c.; 80, 19, &c.; at the Upanayana ceremony, 29, 61-8, 188-93, 304-8, 400-2; 80, 64-7, 142-60; 44, 86 sq.; addressed to Agni, 29, 75 sq.; 42, 18, 559; 46, 1, &c.; at ceremonies relating to the Brahmakārin, 29, 75 sq., 90-2; at house-building rites, 29, 92-6, 213-15, 345-9; 80, 123 sq., 204-7; 42, 140 sq., 343-8; at agricultural rites, 29, 98 sq., 126 sq., 215, 331-8; 80, 93 sq.; 42, 141 sq., 486, 499, 541; at the Āshṭakās, 29, 102-5, 206 sq., 341-4, 417-24; 80, 98-110; for the ceremony performed when crossing water, 29, 127; for serpent worship, 29, 127-32, 201 sq., 204 sq., 257, 327-30, 338-41; 80, 90 sq., 94-6, 237-41; for the consecration of tanks, wells, ponds, and gardens, 29, 134-6; to avert evil omens, 29, 136-40, 224-6, 231; 80, 81, 180-4; recited before the performance of a sacrament, 29, 164; at the reception of guests, 29, 198-200, 273-6; 80, 129-31, 171-5; on mounting a chariot, and the like, 29, 209-11, 362-6; at the Samāvartana, 29, 228 sq., 313-16; 80, 83 sq., 162-71; for averting danger and misfortune, 29, 231-3, 247-50, 366 sq.; 80, 118 sq.; before battle, 29, 233-5; at connubial intercourse, 29, 290; to Indra and the Maruts, 29, 331 sq.; to the waters, 29, 349 sq.; to prevent a servant from running away, 29, 351; to Kāma or Lust, 29, 362; for one who cannot pay a debt, 80, 113; for the obtaining of special wishes, 80, 114-20, 124-8; 48, 340; for various magic and auspicious rites, 80, 176-9; to the moon, 80, 179; charms against diseases, 80, 219 sq.; 42, 59-62, 339, 341, 406, 456, 473; for rain, 82, 181; for health and wealth (śam yōb), 82, 193 sq.; at ordeals, 88, 105 n., 106 sq., 106 n., 108 n., 109 sq., 111 n., 113-16, 119 sq., 253-5, 258-61, 319, 319 n.; recited by a widow, 88, 381; at the Vāga-

peya sacrifice, 41, 6 sq., 18-41; at the king's consecration, 41, 71-112, 133-5; 42, 111, 239; at the building of the fire-altar, 41, 154, 155 sq., 167-9, 193, &c.; 43, 3-12, 21, &c.; imprecations against demons, sorcerers, and enemies, 42, 64-93, 237 sq., 256 sq., 285, 295, 298, 334 sq., 389-404, 456-8, 475 sq., 495 sq., 544 sq., 602 sq.; diseases and misfortunes conjured upon others, 42, 66, 301; imprecations against enemies, 42, 88 sq., 117-33, 167 sq., 191, 201, 214, 221-3, 592, 660; 43, 105 sq., 155, 165 sq., 171; incantation to make a woman sterile, 42, 98, 545; incantations against a rival or co-wife, 42, 107 sq., 252-5, 354-6; for deliverance from calamity to all the gods, 42, 160-2, 628 sq.; wrong committed through imprecations, 42, 163; imprecations against the oppressors of Brāhmanas, 42, 169-72, 184, 430-6; for victory in a debate or assembly, 42, 644; at the seasonal sacrifices, 44, 78 sq., 78 n., 79 n.; night-hymns and day-hymns recited at sacrificial sessions, 44, 92; at the Sautrāmanī sacrifice, 44, 223-8, 230-4, 236-9, 242-5, 250-9, 264-8; at the Purushamedha, 44, 409 sq.; at the Prāvargya sacrifice, 44, 449-60, 462-89, 494-507; for wealth and for liberal givers, 46, 88 sq., 420 sq. (dānastuti); liturgical verses addressed to the sacrificial post, 46, 252-5; repeating the name of Buddha Amitābha secures salvation, 49 (i), viii sq., 1; muttered by hermits before the shrines of the gods, 49 (i), 74; Gāthās in praise of the Buddha Lokeshvararāga, 49 (ii), 7-9; Gāthās in praise of Buddha countries and Buddhas, 49 (ii), 22-4, 70 sq.

(c) CERTAIN INDIAN P. (ALPHABETICALLY ARRANGED).

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offering p., 12, 117-20, 119 n., 135 n., 202 n., 387, 411-14, 416; 26, 105, 254 sq.; 44, 25 sq., 54 sq., 63-6, 247 sq., 262, 302; offering-formulas and *anumantranas*, 44, 40, 40 n.; the *Āpri* verses, forming the offering-p. at the fore-offerings of the animal sacrifice, 12, 400 n.; 26, 185 sq. and n.; 41, 169, 173 sq., 183 sq.; 44, 129, 244, 244 n., 302, 519; 46, 8-12, 153-6, 179 sq., 191 sq., 198-201, 236-9, 377 sq.; the *āpti* formulas, 41, 29 sq.; *Āsvinasastra* and morning-litany, 44, 92-4; *Avakāsa* formulas, 26, 409; *Āvid* formulas by which gods are informed of the king's consecration, 41, 89 sq.; the *Babishpavamaṇa* stotra, 26, 275 sq., 307 n., 309-11, 309 n., 310 n., 311 sq. n., 315; 44, 173; chanting the *Brāhma-sāman*, 26, 433-6; *gāyatra* songs, 46, 104, 154, 180; *gāyatrī*, see *Sāvitrī*; *Grāva-stotra*, praise of the stones at the pressing of Soma, 26, 332 n.; the *Idā*, *Sūktavāka*, &c., 44, 37, 42 sq.; the *katurbotri* formulas, 26, 452, 452 n.; the *Kayāsubbīya* hymn serves for mutual understanding, 1, 170; the *ēlpti* formulas, 41, 30 sq.; *Mabad uktam*, the Great Litany, 43, 110, 110 sq. n., 112 n., 113, 113 n., 167-9, 168 n., 222 sq., 273, 278; the Great Litany recited after the building of the fire-altar, 43, 281-9, 286 n., 298, 342, 342 n., 346-9, 366 sq.; *Mabā-nāmnī* hymns in the *Aitareya-āranyaka*, 1, xciii, xciii n.; the *Mabāvratā Sāman* and Great Litany chanted at the Mahāvratā, 43, xxvi sq., 278, 281 n., 282-9, 282 sq. n., 286 n., 298, 342, 342 n., 346-9, 366 sq., 367 n.; the *Marut-vatīya* hymn for the noon-libation of the Mahāvratā, 1, 166-72; the *mārināmāni* hymns, 42, 399; *Nārāsāmanī*, recitals in praise of pious men, at the Purushamedha, 44, xxxii, xli; the *Nigadas*, 12, 114 n., 202 n.; the *Nisbhevalya-sastra* at the Mahāvratā ceremony, 1, 172-97, 218-35; *Nivids*, solemn formulas of invocation, 12, 114 n.; 15, 139; 46, 119, 122; the *Paṭka-dasa-stoma*, 26, 167; *Parimā*'s



Sāmāns, 48, 288, 288 n.; the *Patnī-samyāgas*, 44, 25, 37, 42-4; the Abhyāroha of the *Pavamāna* verses, and other Stotras, 15, 83 sq.; the *Pavamāna* chants, during which the Soma becomes clarified, 26, 307-11, 315, 315 n., 332 n., 333, 333 n., 336 n., 357 n., 360 n.; 44, 235; *Pāvamāni* verses means of purification, 2, 5 sq.; *Praishas* of the Maitrāvaruna priest, 46, 10; morning-prayer (*prātar-anuvāka*) on the day of the Soma feast, 26, 226-32, 229 sq. n.; 41, xviii; 48, 249, 249 n.; 44, 92-4; Gaiṇa monk should recite the *Pratikramana-sūtra*, 45, 148 sq.; hymn to be chosen for the *pra-uga*, 1, 161-5; *Pravara* mantra by which Agni is invited to assist the sacrificer as Hotri, 12, 114-20, 114 n.; *Prishtha* consisting of seven elements, 44, 2, 170 sq.; 46, 335, 337 sq.; *Puroṇuvākya* and *Praisha* and offering formula, 44, 391; *Puroruk* formula, 44, 391, 391 n.; *Sāmidheni* verses, recited at the kindling of fire, 12, 96-114, 120-4, 120 n.; 26, 13; 80, 345; 41, 167 sq., 172, 174, 183 sq.; 44, 24 sq., 35, 39 sq., 65, 350, 352, 355-8; *Samśikṭayagus*, 44, 44; the *Sam-yuvākas* or 'All-hail' blessings, 12, 254 sq. and n.; 26, 371, 371 n.; 44, 29, 37, 42-4; the *Sarpanāma* formulas, 41, 369-71; the *Satarudriya*, p. to Rudra, 48, 150-81, 298; *Saṭya Sāman*, the true hymn, 41, 363, 363 n.; *Stotras* and *Sastras* at the allegorical sacrifice of concentration of mind, 8, 280; the different Stomas or forms of chanting stotras, 26, 308 sq. n., 313, 313 n.; Stotras or hymns of the *Udgātri*, and *Sastras*, songs of praise, recited by the Hotri, 26, 323 sq. n., 325 sq. n., 326 sq. n., 336 sq. n., 339, 339 n., 361 n., 368-70 n., 373, 375, 387, 397 sq. n., 401, 401 n., 405 sq. n., 418 n., 451 sq., 451 n.; Stotras are taught in the three Vedas, and so also the meditations resting on them, 88, 282 sq.; Stotras and *Sastras*, Sāmāns and Stomas, at Soma sacrifices, and sacrificial sessions, 41, xii-xxiv, 8 sq. n., 11 n., 12 n., 15 sq. n., 41, 41 n., 69 n., 81,

91, 113, 118, 127 sq. and n., 274, 376; 48, 246, 252, 252 n.; 44, 152 sq., 156-9, 163-7, 170 sq., 395-401, 405, 418-20; Sāmāns and Stomas, used at the *Agnikāyana*, 48, 4-14, 20, 26, 43, 59-70, 77-81, 85, 92-4, 100, 143-6, 192, 217 sq., 220, 319; seven Stomas, 48, 277, 314; all the gods, &c., all the Stomas (hymn forms), all the *Prishthas* abide here on new moon day, 44, 2; the *Subrahmanya* litany, 26, 351, 351 n.; 26, 81-3, 230 n., 455; the *Sūdadbāsa* verse, 1, 187-93, 194 n.; 41, 301, 305-7, 307 n., 316, 322, 348, 354, 366, 369, 376, 379, 381, 383, 386, 389, 393, 396, 398, 407; the *Sūktavāka*, 44, 37, 42-4; he who knows the *Sūrya* hymn shall receive the bride's shift, 29, 38, 171; *Uttara-Nārāyaṇa litany* at the Purushamedha, 44, 412; the *Vaisvadeva* hymn at the Mahāvratā ceremony, 1, 197-9; the *Viṇmadevya* hymn, 8, 277, 277 n.; knowledge of it, 88, 310; the *Vātapra* hymn and rite at the building of the altar, 41, 261, 283-90; 43, 298; *yāgyās*, see above *anuvākya*s. See also Mantras, Sacred syllables, Sāman, Sāvitrī, Uktha, Veda, and Yagus.

(d) ZOROASTRIAN P. IN GENERAL.

Blessings pronounced by priests, 4, 86, 86 n.; spells (the Holy Word) heal better than the knife, or herbs, 4, 87, 87 n.; 28, 44; priests who know the Holy Word, perform the rite of purification, 4, 123; chanting the Gāthas and saying p., the duty of Zoroastrians, 4, 195, 287, 383; 5, 212 sq., 380 sq., 381 n.; 28, 316, 320 n., 344; 87, 35, 192; the Holy Word shall keep away the evil, 4, 232-4; rules for the priest with regard to the recitation of p. and singing of the Gāthas, 4, 317-31; 87, 195 sq.; the limits of the five Gāthas (Gāhs), 4, 331-7, 331 n.; the poor who recite p. celebrate the festival, but the rich who sacrifice, and do not recite p., do not celebrate it, 4, 337-9; 'stimulator of religious formulas,' a god, 5, 228; sin of interrupting p. by chatter, 5, 287 sq., 288 n., 290-3, 291 n., 321; 24, 11, 11 n., 283 sq., 283 n.; 87,

182, 182 n., 192, 192 n., 207, 477; when and why p. should be addressed to angels and archangels, 5, 312-14; inward p., 5, 321; 18, 134, 134 n., 135 n.; 87, 332; must be properly recited, not mumbled, 5, 327 sq., 370 sq., 370 n.; 24, 106; 87, 479 sq.; mystic signification of Gāthas and other p., 5, 352-69; how men are led to meditation and p., 18, 124, 124 n.; the sacred girdle a token of worship at p., 18, 124 sq.; prostrations during p., 18, 124 n.; 'the precinct of p.,' the place used for a ceremony, 18, 163; sin of not repeating the full grace before drinking, 18, 233-6, 233 n.; blessings and curses in word and thought, 28, 12, 12 sq. n., 20; the awful cursing thought of the wise, a genius, 28, 136, 153, 170, 191; the power of p. or spells against Daēvas and other fiends, 28, 160-2; 81, 382; blessing and curse, gāthas, p., and spells worshipped as deities, 28, 285; 81, 200, 206, 211, 217, 221, 226, 227 sq., 293-5, 326 sq., 331, 337, 340, 349, 361, 363 sq., 381 sq.; how the homage and glorifying of the sacred beings are to be performed, 24, 95 sq.; good works of no use unless performed with the authority of p., 24, 266 sq., 267 n.; 'the metric feet of zealous worship,' 81, 174; a p. of Zarathustra, 81, 230; p. and sacrifices offered to the gods, 81, 350 sq.; effectual invocation, 87, 196; those who pray become righteous, but not if they are wishful sinners, 87, 197; benefit of the liturgy, 87, 240 sq., 248, 333; perfection of p., 87, 298; the words of Zarathustra the best p., 87, 397.

(e) ZOROASTRIAN P. FOR CERTAIN OCCASIONS, TO CERTAIN DIVINITIES.

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repels the demons by singing sacred words, 4, 208-10; addressed to a tree, 4, 215; at purificatory rites, 4, 216 sq.; 18, 307, 307 n., 309, 309 n., 316 sq.; invocations of the creation of Ahura-Mazda, of the gods, &c., 4, 220-4; invocations for the protection of the family, addressed to the waters and the sun, moon, and stars, 4, 230-4; praise of the bull, 4, 231; invocation to the rain as a healing power, 4, 231; recited while putting on new clothes, 4, 245; Thraetaona invoked against brigands, 4, 245 sq.; morning and evening p., 4, 246 sq.; for the benefit of a member of the family who is travelling, 4, 248; connected with sacrificial rites, 4, 248-50; 87, 94 sq.; benedictory formulas, 4, 369; 24, 269, 269 n.; on killing a serpent, 4, 371; for salvation in Paradise, 4, 386; recited by Gâyōmarš, 5, 18; about p. to be recited by a menstruous woman, 5, 277 sq., 278 n., 281; 24, 303 sq., 303 n.; for tying the sacred girdle, 5, 286, 286 n.; 18, 128, 130-3, 131 n.; at fire worship, 5, 299, 299 n., 333, 333 n., 371; when making water, 5, 318, 318 n.; 24, 317; Gāthas not to be recited over the dead, 5, 318; begging forgiveness for a person who has passed away, 5, 319 sq.; an Avesta to be recited by an unmarried man, 5, 323, 323 n.; on lying down and getting up, 5, 325 sq.; at the morning ablution, 5, 347; 24, 296, 313, 338; recited at sneezing, yawning, and sighing, 5, 352; 24, 265 sq.; 87, 452; Gāthas and Māthras, and p. of blessings, for the propitiation of the Yazads, 18, 61, 61 n.; 81, 208, 213 sq., 223, 259, 270 sq., 274-6; before and after eating, 18, 133-6; 24, 282-5; 87, 167, 182 sq.; at the consecration of a sacred cake, 18, 141-5, 143 sq. n.; 24, 314, 316 sq.; liturgies at the sacred ceremony, 18, 160 sq., 166-9; at the Baresnūm ceremony, 18, 437, 442-4, 447-54, 448 n.; to Ardvi Sūra Anāhita for success in battle, 28, 84; for help, joy, and every bliss to Mithra, 28, 120 sq., 126-8, 133 sq., 138 sq., 142 sq., 144, 148 sq., 153; to the

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(f) CERTAIN ZOROASTRIAN P. (ALPHABETICALLY ARRANGED).

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their s., the duty of inferior officers, 3, 471, 471 n.; duty of making offerings to the angels, 5, 342 sq.; enjoined by the Creator, 8, 53; this world is fettered by all action other than that for s., 8, 53 sq.; s., the cause of production and development of all things, is named action, 8, 77; one of the twelve great observances, 8, 167; the highest of initiatory ceremonies, 8, 347; the high-caste householder's duty to perform s., 8, 358 sq.; 14, 43 sq.; 56, 199, 224, 261 sq.; 271; 25, 24, 419 sq.; 38, 298; some Brāhmanas recommend s., others meditation, others gifts, 8, 376; Buddha recommends offerings to the gods, 11, 4, 20, 20 n.; 17, 103; a Brāhmana who offers s. in the three sacred fires is worthy to receive gifts, 14, 39, a debt to the gods, 14, 56; 49 (1), 100; families are degraded by neglect of s., 14, 175; in order to offer s., wealth must be acquired, 15, 91; 25, 434; performance of s., chief virtue in the Dvāpara age, 25, 24; established by the ancient kings, 27, 385; *s. is the greatest of all things*, 28, 244; s. and hymns besides morality, 81, 71, 76; enjoined by the gods, 82, 238 sq.; the end of s. obtained by austerity, fervour, faith, s., and oblations, 44, 441;—*with the successful s. the sacrificer gets on; yes, having sacrificed, he becomes better*, 1, 69; are performed with a desire for heavenly rewards, for those who offer s. go to the world of the gods (but are reborn again), 2, 117, 140; 8, 84; 12, 254 sq., 260 sq.; 15, 31; 25, 29, 307; 28, 342 sq., 345, 348 sq.; 38, 111 sq., 162, 182; 41, 345; 44, 160; 48, 26, 681; 49 (1), 110; in reward of their s. the gods went to heaven, 2, 140; he who performs certain s., sanctifies the company, 7, 254; 14, 19; offering of burnt-oblations in sacred places (Tīrthas) confers eternal bliss, 7, 256; those who eat leavings of s. are released from sin, 8, 53, 62; *the oblation which is properly thrown on the fire, goes toward the sun; from the sun comes rain, from rain food, from food living beings*, 8,

54; 15, 337; 25, 89; fruit of s. obtained by devotion, 8, 81; a means for attaining to Brahman, 8, 164 sq., 164 n.; 25, 34, 34 n.; spirits of earth and air protect men who both day and night bring their offerings, 10 (ii), 37; all that exists is made to take part in the s., for those who do not take part in the s. are forlorn, 12, 139 sq., 333; 26, 154 sq.; *he who sacrifices, doubtless, sacrifices with a desire that he also may obtain a place in the world of the gods. That s. of his then goes forth towards the world of the gods after it follows the fee which he gives (to the priests), and holding on to the priests' fee (follows) the sacrificer*, 12, 252, 266; king obtains the sixth part of the merit acquired by Brāhmanas through s., 14, 8; 25, 307; those who mutter prayers and offer s. will never perish, 14, 129; advantage of s. to the sacred beings, 18, 159–61; 87, 150–2; he who performs good s. will reign in Paradise, 28, 341; selling the rewards for s., 25, 163; are for the good of this world, 25, 175; Brāhmanas sanctified by s., 25, 308; due performance of s. frees from guilt, 25, 479; *he who has sacrificed, shares in the world of bliss*, 26, 151 sq.; the s. is a ship bound heavenwards, 26, 311; blessing, i.e. perfection, obtained by s., 28, 236 sq.; s. and sacrificial fee protect the house, 29, 348; those who do not perform s. descend to the abode of Yama, suffer there torments, and then again reascend to this world, 88, 122 sq.; 48, 592–6; everything can be obtained by a long sacrificial session for a year or more, 41, 140; father procures blessings for the son by s., 42, 89; 46, 13; is a blessing, 43, 107; powers bestowed by Soma-s., 48, 299, 356; s. forms the body of the sacrificer in yonder world, 44, 23, 35–8, 273, 273 n.; offering s., a second birth, 44, 23; modes of offering by which a priest promotes the sacrificer's welfare, 44, 56–60; successful issue of the sacrificial food, 44, 66–8; everything and to every one he offers (at the Sarvamedha), in order to gain

everything, 44, 420; wishing for glory and food men enter upon s., 44, 441; offspring and cattle the reward of s., 44, 504; for him who walks in righteousness the s. is anointed with honey, 46, 179; purify the mind, 48, 700, 703; only through the propitiation of the gods, s. can bring about their results, 48, 720.

(d) RELATIVE VALUE OR WORTHLESSNESS OF S., SYMBOLICAL S.

Are useless for attainment of salvation, 1, c1; 8, 16, 47 sq., 84, 367; 10 (ii), 41 sq., 192 sq.; 84, 197 n.; 49 (i), 120 sq., 126; performers of s. proceed, after death, on the path of the fathers, not of the gods, 1, 80; 15, 96; 84, 27; 88, 121-6, 48, 588-92; s. can procure a limited beatitude only, and are a hindrance to real salvation, 1, 314 sq.; 8, 185; should be avoided at the Tishya ceremony, 2, 150; officiousness in s. is called irreverence, multiplying ceremonies leads to disorder, 8, 116; sowing corn, a religious act equal to the recitation of 10,000 sacrificial formulas, 4, 30, 30 n.; Ahura-Mazda offended by the s. of a thief, or liar, 4, 283-5; s. without knowledge is no piety, 4, 347, 347 n.; good thoughts, words, and deeds, the best s., 4, 355-7, 355 n.; ceremonial worship (*yajñ*) of mortal sinners who have not confessed, has no value, 5, 302; burnt-offerings will not save a man who is in the bonds of death, 7, 82; prayers more efficacious than s., 7, 183 sq.; 14, 128; 25, 45 sq.; Krishna cannot be seen by means of s., 8, 98 sq.; s. without Mantras condemned, 8, 119; 44, 276; are acts belonging to the quality of passion, 8, 324 sq., 324 n.; end in destruction, 8, 355; ascetics renounce s., 8, 366; 14, 260; 25, 205; God does not wish men to provide Him with food, 9, 248; good works, gifts of food, homage paid to the righteous, are better than s., 10 (i), 32; 14, 245; 19, 260 sq.; 49 (i), 23; eight persons that are praised by the righteous, Buddha's disciples, are worthy of offerings, 10 (ii), 38;

Mâra tempts Buddha with a religious life and performing s., 10 (ii), 69; Buddha's discussion with Bhāradvāja on s., and those who are worthy of s., 10 (ii), 74-9; classed with divination, witchcraft, and other 'low arts' and 'lying practices,' forbidden to the Bhikkhu, 11, 196, 199; rejected as belonging to worldly existence, 18, 138; prayers and Veda study equivalent to s., 29, 159 sq.; the gifts to Ahura are the actions of the pious, 81, 80, 83; truth better than a thousand horse-s., 38, 93; a son is better than a hundred s., 38, 93; superiority of asceticism to s. shown, 45, 55 sq.; the 's.' of the monk described, 45, 55 sq.; what the true s., and true Brāhmanhood consists in, 45, 136-41; being causes of sin, s. cannot save the sinner, 45, 140;—performed in thought only by a man living in the forest, 1, 51 sq., 51 n.; there are two ways of the s., by mind and by speech, 1, 69; 88, 57; five 'libations' of the Devas on the five 'altars': heaven, Parganya, earth, man, woman, 1, 78 sq.; 38, 103; *the first food which a man may take is in the place of Homa*, 1, 89; fired by hope does memory perform s., 1, 119; what people call s. is really abstinence (*brahmacarya*), 1, 131; breath in speech offered, 1, 266; oblations of ghee offered to the deities Speech, Breath, Eye, Ear, Mind, and Knowledge, 1, 281 sq.; allegorical s. of the Prānas or senses, 8, 61, 260 sq., 276 sq.; 14, 138; 15, 91; s. of Brahman with Brahman in Brahman, 8, 61; Gapa (silent meditation) the chief of s., 8, 89, 89 n.; the s. of concentration of mind, 8, 279 sq.; by performing a mental s. at which meditation is the fire, truthfulness the fuel, patience the oblation . . . *ahimsā* the sacrificial cake . . . a wise man goes to heaven, 14, 139; offering to the Vital Airs or to the soul, 14, 262-4, 266, 280, 299; eating represented as a s. of the Self to the Self, 15, 312 sq.; by protecting his subjects the king performs a kind of sacrificial session, 25, 307; judicial proceedings compared with s., 38, 298;

Dhamma-yōpa, the 'sacrificial post' of truth, and the s. of truth, 85, 35; meditation as a mental s. on the altars of mind, speech, &c., 48, 375-80; 48, 668-73; libations to Mind and Speech, 44, 28, 28 n., 32.

(e) THE S. AND THE GODS.

To whatever deity an oblation is offered, hunger and thirst are co-partners in it, 1, 240; offerings to Vishnu, 7, 208-11; Lakshmī resides in s., 7, 299; *the Creator, having in olden times created men together with the s., said: 'Propagate with this. . . Please the gods with this, and may those gods please you. Pleasing each other, you will attain the highest good. For pleased with the s., the gods will give you the enjoyments you desire. And he who enjoys himself without giving them what they have given, is, indeed, a thief.'* 8, 53; place of Agni, Indra, and Vīve Devās, in different s., 12, xvii sq. and n.; gods subsist on s., that is their food, 12, 66 sq., 82, 303; 41, 1; 43, 12, 44, 22; 46, 283; gods rejoice about Zarathustra's birth, at the prospect of receiving s., 23, 202; gods consume offerings through the mouth of a Brāhmaṇa, 25, 25; fire (Agni) carries the offerings to the gods, 25, 167; 48, 124; s. to Pragāpati performed by the ascetic, 25, 205; invisible is the s., invisible are the gods, 28, 18 sq.; gifts offered to Ahura in return for his blessings, 31, 83; who is the God to whom we shall offer s.? 32, 1 sq., 11-13; to the Maruts, 32, 106, 126, 154, 209-11, 272, 279, 286-8, 295-7, 305, 312 sq., 334, 364, 373 sq., 379, 386 sq., 390 sq., 401, 408-13; s. to Agni and the Maruts, 32, 352-4; to Rudra, 32, 422 sq.; to Vāta, 32, 449; a god may divide himself into many forms and enter into relation with many s., 84, 200; Gandharvas devour oblations, 42, 33 sq., 410 sq.; Indra protects the s., 42, 214; oblations to Kāma, 42, 220 sq.; the s. is the self of all beings, of the gods, 48, 103, 216; 44, 504; *for whatever deity an oblation is prepared that is a deity, but not one for whom no oblation is prepared*, 48, 207, 240, 245 sq.;

offerings to the gods, compared to tribute brought by the people to the king, 44, 38; Soma-s. divided among Vasus, Rudras, and Ādityas, 44, 443; Agni and s., 46, 1, 6 sq., 8, 13, 3-3, 92, 108-10, 129 sq., 206, 380; offerings of ghee made to Agni, 46, 3, 6, 92, 386, 397, 423, 'let us sacrifice to the gods, if we can,' 46, 17; Agni assists at the s., 46, 22, 24, 95, 100, 138, 153, 194, 279, 391; gods and goddesses sit down on the sacrificial grass, 46, 24, 153 sq., 289, 391; Agni, the beautifier, the beacon of s., 46, 37, 52; Agni watches s., 46, 96, 137; Nārāmsa mixes the s. with honey three times a day, 46, 153; Tanūnapāt invoked to measure out the s., 46, 153; bys. men make Agni their father, brother, son and friend, 46, 187; Agni identified with sacrificial food, 46, 293, 295; Agni goes thrice round the s., 46, 310, 360; worshipper prepares food for Agni thrice a day, 46, 354; Arjuns invited to s., 46, 358 sq.; Agni with all the gods invited to the sacrificial feast, 46, 418; s. offered to Agni and other gods, please the highest Person, 48, 155; gods come to the s., 48, 330 sq.; God, in the form of gods and pitṛs, enjoys s., 48, 411 sq., 487; are nothing else but means to propitiate deities, 48, 626; offerings made to Buddha, 49 (1), 166.

(f) THE SACRIFICER AT S. IN INDIA.

Dreaming of a woman during s. forbodes success of sacrificer, 1, 76; wife's share in performance of s., 2, 126, 126 n.; 25, 78 sq., 342-4; 41, 31 sq., 65; 44, 313, 321-3, 349, 472; *see also* Wife (a); women, children, and persons not initiated, must not offer s., 2, 139, 186, 270, 270 n.; 7, 111; 25, 161, 176; permitted for all castes in times of distress, 2, 211 sq.; s. of hermits, 2, 156 sq.; 8, 362; 10 (ii), 184; 19, 76 sq.; 25, 199 sq.; persons (women, multitude of men) for whom a Brāhmaṇa should not perform s., 2, 257; 7, 252; 14, 219, 219 n.; 26, 103, 106, 106 n., 161; 29, 224 sq.; 33, 87; 42, xi n., li; sin of sacrificing for unworthy persons, 2, 274;

7, 136, 155, 178 sq.; 14, 115, 122, 130, 239, 310; 25, 442; no impurity for those engaged in s., 7, 92; 14, 102; 25, 185; crime of killing one engaged in a s., 7, 133 sq.; s. at the ceremony of entering the order of ascetics, 7, 279; 14, 275-8; s. performed by the wicked, are s. only in name, 8, 116; lord of s. is the sacrificer, 12, 15, 44, 187; 26, 378; sacrificer is the victim, 12, 49 n.; s. is a man, i.e. represents the sacrificer himself, 12, 62, 78 sq., 78 n.; 26, 25, 25 n., 126 sq., 135, 139 n., 148 sq., 248, 248 n., 357 n.; 44, 298, 484, 504; the god and the sacrificer barter food and drink, 12, 416; Snātaka must not go to a s., except as a priest, 14, 62; 25, 138; in so far as man sacrifices, he is the Devas, 15, 90; mortal sinner excluded from s., 25, 384; gods accept the offerings only of Brāhmanas who are purified by austerities, 25, 479; sacrificers caused by Goodness, 25, 495; foot of sacrificer used for measuring the high altar, 26, 119; Maruts sacrifice on the height of heaven, 82, 325, 328; one about to offer s. must not be arrested, 88, 18; one who makes illicit s. cannot be a witness, 88, 87; performed separately by a divided family, 88, 370 sq.; animals, gods, and Rshis do not perform s., 84, 197 n.; Śūdra unfit for s., 84, 224; performed even by priests who do not know the divinities of the s., 88, 254; sacrificer is Indra, 41, 13, 18; 48, 94; 44, 245; sacrificer, sprinkled with remains of offerings, 41, 38; Agni is the sacrificer, 41, 212; 48, xv sq., 146 sq., 186, 197, 201, 253, 262; s. and sacrificer invoked as divine beings, 42, 161; mystic connexion between s. and sacrificer, 48, xvi sq., 94, 279 sq.; 44, 26 sq., 38; sacrificer flies up to heaven in shape of the altar, 48, xxi sq.; sacrificer is Death, 48, xxiii; gods do everything with praise and s., 48, 73; sacrificer thrust out from his world by wrong procedure at s., 48, 94; sacrificer is with the Virve Devās, with the gods, 48, 124, 202, 270; never-ending circle: sacrificer — gods — cow — sacrificer,

48, 221; Agni-consecration of sacrificer, 48, 225-9; sacrificer the body of s., the priests its limbs, 48, 280; 44, 236; God offered s. to one another, Asuras into their own mouths, 44, 22; when the Rshis were performing s., the Gandharvas, came nigh and criticized it, 44, 29; death of sacrificer, 44, 197-205; the burning of the dead sacrificer in his fires, a s., 44, 204; the s. prospers through the priests, through the s. the sacrificer, 44, 231; sacrificer in heaven, 44, 231, 259, 303; *whatsoever sacrifices, sacrifices after becoming, as it were, a Brāhmana*, 44, 348; sacrificer or presser of Soma, 46, 325; knowledge of s. only required of householders, 48, 698.

(g) SCIENCE OF S. IN INDIA (S. AND THE VEDA, S. AND HIGHER KNOWLEDGE, S. PERSONIFIED IN MYSTICISM AND LEGEND).

The s. is founded on, contained in, as great as the triple Veda, 1, 2 sq., 38 sq., 112, 114; 80, 317 sq., 323-5; 41, 139 sq.; depends on the syllable Om, 1, 2 sq.; there is no s. corresponding to the Atharva-veda, but the Itihāsa-purāṇa takes the place of it, 1, 39 sq. and n.; the portion of the alms which the Brahmaṣārīn gives to the teacher is his daily s., the teacher representing the deity, 2, 14; Veda recitation an everlasting s. to Brahman, 2, 45 sq.; 25, 49; Veda-study to be interrupted on the occasion of a s. to men, 2, 263, 263 n.; Vedas always concerned with s., 8, 54; studentship compared to a sacrificial session, 14, 156; 29, 305, 305 n.; 44, 49; Vedic texts on s. to be studied, 25, 213, 213 n.; the texts belonging to whatever s. he repeats, that s. a man is considered to have offered, 29, 220; every s. must be preceded by the knowledge of the Rshi of the mantra used, 84, 213 sq.; the s. is of Virāḡ, of Gāyatrī, nature, 44, 153 sq.; Aprī hymns and the s., 46, 8 sq., 153 sq., 179 sq., 198 sq., 236 sq., 377 sq.; depends on the three fires and is revealed in the Veda, 48, 285;—s. is more powerful when

joined with knowledge, 1, 3, 36, 36 n.; whatever is acquired for the next world by s. perishes in the case of him who knows the Self, 1, 127; performance of s., followed by a desire for knowledge, 1, 200 sq.; s. and Brahman, the twofold path, knowledge of Brahman being the true path, 1, 201, 201 n.; 8, 60-2; Krishna worshipped by the s. of knowledge, 8, 83 sq., 130; required as conducive to knowledge, 8, 147; 15, 41 sq., 179, 287; 34, lxxv; 38, 306-9, 313-15, 327 n.; 48, 9 sq., 699, 709-12; knowledge cannot be obtained by s., 15, xxvi; performance of s. leads to rebirths, while knowledge of Brahman leads to immortality, 15, 30-3; 48, 389 sq.; *understanding performs the s., it performs all acts*, 15, 57; 48, 555; relative value of s. and knowledge of the soul, 25, 501-4 and n.; 34, cvii; Vikalpa, an optional proceeding in the details of s. not allowed in the *Gñānakāṇḍa*, 34, xi; meditations on subordinate members of the s., 34, lxxvi, 199; 38, 192, 192 n., 222-5, 252-6, 281 sq., 320 sq., 345-9; 48, 664 sq., 675-7, 682-5, 707 sq.; cognitions compared with s., 38, 280; who is better, the self-offerer, or the god-offerer? 44, 38; *soul, indeed, are the wilds and ravines of s., and they (take) hundreds upon hundreds of days' carriage-drives, and if any venture into them without knowledge, then hunger or thirst, evil-doers and fiends harass them*, 44, 160; those who knew Brahman, busied themselves chiefly with s., 48, 688; —man identified with s., 1, 50 sq., 223; 38, 220 sq., 265; 44, 19 sq., 155; Vāyu, the Wind, is the s., 1, 68 sq.; 26, 378; s., penance, restraint, are the feet of the Brāhmi-*upanishad*, 1, 153; fivefold is the s., 1, 223; 12, 16, 16 n., 142, 192, 280; 15, 91; 26, 24, 70, 88, 166, 241, 306, 390; 41, 249; 44, 125, 154, 405, 452 sq.; everything exists through s., 2, 214 sq. n.; 26, 155; s. represented as Vishnu, 7, 1-3, 9, 294; 44, 442; created, 8, 53, 140; 25, 12, 12 n.; 42, 225; 43, 403; Krishna identical with all s., 8, 83, 83 n.;

identical with Purusha-Pragāpati, 12, 8; 44, xviii, xx, 22, 454 sq., 484, 506; legends of the gods and the personified s., 12, 23, 140, 160-2; 26, 89, 231, 235; 44, 270 sq.; threefold is the s., 12, 32, 62 sq., 83, 86, 96, 127; 26, 35, 38, 81, 145 sq., 291; 44, 475, 501; is seventeenfold, 12, 143; the Dikshā, all s. and sacrificial fees come from the Highest Person, 15, 35; at the offering of which libation do the waters speak with a human voice? 15, 205, 207 sq.; Prāṇa and the s., 15, 275, 280; legend of Yagña and Vāk (S. and Speech), 26, 30-3; the outbreathing of s. personified in Soma, 26, 248, 248 n.; represented as a bird, 26, 264 sq.; S. (personified) is long-lived through sacrificial fees, invoked to give long life to the new-born child, 29, 294; has seven threads, 32, 253; s. supports the earth, earth the seat of s., 42, 199-201, 203 sq.; sacrificial rites symbolical of cosmogonic and theosophic theories, 43, xii-xxvii; creation originating from s., 43, xiv; *pramaeval s. of Purusha or Pragāpati*, 43, xiv sq.; Yagña or S. a Gandharva, 43, 232 sq.; all s. are a hundred and onefold, 43, 325; fire is the womb of the s., 44, 3; homage to the S. (personified), 44, 29; personified, its head, breath, eyes, &c., 44, 35-7, 124; the S. is the Year, 44, 38 sq., 154; the s. is cattle, 44, 116; how is it that S., Man, and Pragāpati do not exceed one another? 44, 165 sq.; couples (male and female) belonging to a s., 44, 240; is speech, 44, 343, 349; is the navel of the world, 44, 390; is a sphere especially pervaded by the power of Rta (Right), 46, 297, 299; parts of s. fancifully identified with parts of human body, 43, 643 sq.

(b) INDIAN DOMESTIC (GRHYA) S.

Oblations of ghee offered by one who wishes to become dear to any man or woman, 1, 282 sq.; *there are five great s., and they, indeed, are great sacrificial sessions.—to wit, the s. to beings, the s. to men, the s. to the Fathers, the s. to the gods, and the s. to the Brahman*, 2, 47 sq. and n., 201,



217; 7, 193 sq., 211-17; 8, 216, 358; 14, 256 sq.; 25, 87-97, 127 sq., 132, 198 sq.; 29, 217, 271, 271 n., 319; 80, xx; 44, 95 sq.; 48, 17; student who has broken his vow of chastity offers an ass to Nirṛti like a Pākayagña, 2, 85; 14, 215 sq.; 29, 361 sq.; at the anniversary of the wedding-day, 2, 100 sq. and n.; Vairvadeva ceremony, burnt-oblations and Bali-offerings made from the daily meals, 2, 104-9, 202 sq.; 7, 146, 192 sq., 220; 8, 216, 12, 245 sq., 245 n., 329 sq.; 14, 49 sq., 239 sq.; 22, 99; 25, 90, 90 n., 95, 95 n., 97, 124, 199; 29, 84-7, 89 sq., 133, 161 sq., 290 sq., 319-21, 387 sq.; 80, 22-5, 266 sq.; reception of a guest represented as a s. to Pragāpati, 2, 117 sq.; s. to Kubera to attain prosperity, 2, 151, 151 n.; hermit shall offer the five great s., 2, 195, 195 n.; 7, 276 sq.; 14, 259; 25, 199; Madhuparka offered to guests at s., 2, 205, 207; 80, 132; Śūdra may offer the Pākayagñas, 2, 234; offerings at marriage rites, 2, 305; 14, 205; 25, 195, 195 sq. n.; 29, 22-32, 34 sq., 37, 41-4, 167-71, 279-83, 287-9, 380-5; 80, 45-52, 187 sq., 190 sq., 196-8, 253, 259-68; 42, 96, 498; sprinkling the ground round the altar and putting fuel on the fire, duties of the student, 7, 116; the (four, seven) Pākayagñas, 7, 183 sq. and n., 190 sq.; 25, 46, 46 n.; 29, 12, 12 n., 15, 15 n., 20, 159, 163, 176, 276, 375; 80, xv sq., xxii-xxiv, xxiii n., 254; s. to the waters on crossing water, 7, 203; 29, 127; offerings to gods and manes after having bathed, 7, 206 sq.; by bathing he becomes entitled to perform the offerings to the Visve Devās, 7, 207; domestic s. on the Parvan or new and full moon days, 7, 230; 14, 159; 25, 152; 29, 17 sq., 136, 172-6, 290, 389-93; 80, 27-40, 196, 265, 332-8, 345, 361-3; 42, 559; 48, 108, 111; at the letting loose of a bull, 7, 261; 29, 353-5; oblations in the fire with prayers addressed to Vishnu on the full moon day of the month Pausa, 7, 266; Brahmatārṇ must offer s. to the fire, and make libations of water

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## (k) DETAILS OF ZOROASTRIAN S.

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- Sāgala**, n. of the town of the *Yonakas*, where *Milinda* was king, 85, 1-3, 6, 10, 12, 23, 30, 34, 36, 48; 86, 373.
- Sagara**, son of *Ikshvāku*, could control the tide of the sea, 19, 11; made a bound for the ocean, 49 (i), 9.
- Sagara**, a king who became a *Gaṇa* monk, 45, 85, 85 n.
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- Sāgarabuddhidhārīn**, i.e. *Sāgaravaradharabuddhivikrāntābhigṇa*, q.v.
- Sāgarameruśāndra**, the 41st *Tathāgata*, 41 (ii), 6.
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- Sāgata**, Buddha's attendant, works miracles, 17, 2-4.
- Sag-dā**, Zd. t.t., 'the look of the dog,' 4, lxxii sq., lxxxi. *See also* Dog, and Funeral rites (c).
- Sages**, *see* Holy persons, Muni, Rishis.
- Sagga**, Pali for *Sk. Svarga*, *see* Heaven (d).
- Sagotra**, t.t., *see* Relatives.
- Saha**, or *Sahā*, *see* Saha-world.
- Sahadeva**, the *Pāṇḍava*, 8, 39.
- Sahadeva**, *Somaka*, son of, 48, 360 sq.
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- Sahaganyā**, a nymph, 48, 106.
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- Sahāmpati**, and *Agni sahaspati*, 21, 5 n.
- Saharakshas**, a messenger for the *Asuras*, 12, 110 sq.; 26, 115.
- Sahasrāksha**, worshipped at the *Tarpana*, 29, 121, 149; the thousand-eyed deity, 42, 163, 474.
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- Saihya**, n. of a warrior, 8, 37.
- Saikkhas**, t.t., novices who are still under training, striving for *Arhatship*, 21, 71.
- Sailāli**, n. of a teacher, 44, 393.
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- Saints**, five degrees of, viz. *Arhats*, *Liberated Ones*, *Religious Guides*, *Religious Instructors*, all S. in the world, 22, 217, 278, 284; obeisance done by *Sakra* to *Ginas*, *Arhats*, &c., 22, 224 sq.; male and female s. worshipped, 31, 268, 358-60, 381; are superior to all householders in self-control, 45, 22. *See also* *Arhat*, *Ginas*, *Holy persons*, *Muni*, *Rishis*, *Theras*, and *Tīrthakara*.



- Saintship**, stages of, viz. the Three-fold Wisdom, the Heavenly Vision, Having entered upon the Stream, and the Pothugganikā Iddhi, 20, 230; degrees of s., Sotāpanno, Sakadāgāmin, Anāgāmin, Arhatship, 20, 305. *See also* Arhatship, Holy persons, *and* Iddhi.
- Sairima**, Airya, and Tūra, the three sons of Thraētaona, 4, lix.
- Saitān**, *see* Satan.
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- Sakadāgāmin**, t.t., Bhikkhus who on their first return to this world will make an end of sorrow, 21, 25; how the Bhikkhu may become a S., 11, 213. *See also* Saintship.
- Sakadhūma**, ruler of the stars, 42, 160, 532 sq.
- Sākalya**, meditation taught by, 1, 248 sq.; Sthavira S., 1, 257, 265; dialogue between Yāgñavalkya and Vidagdha (the shrewd) S., on the gods and the one God, 15, 139-49; 44, 115-17; Vidagdha S. says that the heart is Brahman, 15, 157 sq.; worshipped at the Tarpana, 29, 123, 141, 220.
- Sakambhara**, n. of the demon of diarrhoea, 42, 1, 445 sq.
- Sākamedhāk**, t.t., third seasonal sacrifice, *see* Sacrifice (j).
- Sākapūri**, worshipped at the Tarpana, 29, 123.
- Sakas**, mentioned in Manu-smṛiti, 25, cxiv sq., cxiv n., cxvii; degraded Kṛatriyas, 25, 412.
- Sakaśamukha**, a park outside the town Purimatāla, 22, 283.
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- Sākāyanya**, saint, dialogue between him and Brihadratha, 15, xlvii, 287 sqq., 326-9.
- Sāketa**, n. of a great town, 10 (ii), 188; 11, 99, 247; 36, 249.
- Sākha** and Nigrodha, former births of Devadatta and the Bodhisat, 85, 289 sq.
- Sakhar**, n. of a devil who takes away Solomon's ring, 9, 178 n.
- Sākhās**, t.t., 'branches' (of Veda), i. e. Vedic Schools, *see* Veda (g).
- Sakā**, wife of Indra, 19, 1; 29, 33; 42, 95, 125 sq., 503; 49 (i), 21.
- Sākiyas**, or Sakyas, or Sākyas, Buddha's family, 10 (ii), 69; claim relics of Buddha, 11, 131 sq.; S. by birth, who have been heretics, may be ordained without a parivāsa being imposed on them, 18, 191; Suddhodana, king of the S., 19, 1; 49 (i), 2 sq.; princes of S. tribe become Bhikkhus, 19, 226; 20, 224-33; are renowned for pride, 20, 230.
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- Sakṭaka**: disputation between Buddha and S., the son of a Nigantha, 45, xxiii; his account of the conduct of the Atelakas, 45, xxxi.
- Sak-kid-ānanda**, Brahman defined as, 84, xcii.
- Sakra**, *see* Indra.
- Sakridāgāmin**, Sk.=Sakadāgāmin, q. v.
- Sakti**, Māyā belongs to Brahman as a, 84, xxv.
- Sakti**, a woman of great Brāhmanical power, converted by Buddha, 49 (i), 194.
- Sāktya**, *see* Gauriviti S., *and* Parāśara S.
- Sakulya**, t.t., *see* Relatives.
- Sakuntalā**, Apsaras, conceived Bharata, 44, 399.
- Sakyamuni**, *see* Buddha.
- Sākyas**, Sakyas, *see* Sākiyas.
- Sālagrām**, the sacred stone in which Hari is contemplated, 84, 114, 126, 178.
- Sāla** grove of the Mallians, 11, 81, 85, 103 sq., 122, 247.
- Sālagga**, city, in the world of Brahman, 1, 275, 277.
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- Sāla-king**, Amitābha shines as the, 21, 417.
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**Sālendrarāga**, n. of a Tathāgata, 21, 429; 49 (ii), 101.

**Sāliha**, n. of a Bhikkhu, who attained to Arahatsip, 11, 25; Brahmā appeared to confirm his wavering faith, 11, 164; takes his stand against the theses of the Vaggian Bhikkhus, and is confirmed by a deity, 20, 401; appointed on the jury at the council of Vesālī, 20, 407.

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**Sālyki**, quoted by Baudhāyana, 14, xl n.

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**Salm**, son of Frēdūn, 5, 133 sq., 133 n.; 87, 28; S. and Tūg defeated by Mānūskīhar, 24, 61; 47, 11, 11 n.

**Sālmali** tree, in hell, with sharp thorns, 45, 94; 'my own Self is the S. t.', 45, 104; most famous of trees, 45, 290.

**Sālmān**, the Persian, referred to in the Qur'ān, 6, xlviii.

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**Sāmāga**, in his field Mahāvira reached Nirvāna, 22, 201, 263.

**Sāmāk**, son of Masyē and Masyāōt, 47, 8.

**Samākhāra**, a book of the Ātharvasikas treating of Vedic observances, 88, 189.

**Sāmān**, primaeval ruler, 47, 121.

**Sāman**, melody: meditations on the (fivefold, sevenfold) S., 1, 16 sq., 23-8; 15, 82 sq.; Stobhāksharas used in the S. hymns, 1, 22; on the different tones employed in singing the S. hymns, 1, 33 sq.; the Brihat consists of hundred verses, and is made by Bharadvāga, 1, 189 sq., 190 n.; the Rathantara hymns, made by Vasishtha, consist of hundred verses, 1, 189 sq., 189 n.; the Brihat is mah, the Rathantara is woman, 1, 190; Stomas and S. connected with the Nishkevalya-sastra, 1, 224-7 and n.; S. and Samhitā connected, 1, 254; S. verses represented as parts of the thrones and couch of Brahman, 1, 277 sq.; Rig-veda and Yagur-veda not to be studied while the sound of S. is heard, 2, 38, 261; 7, 125; 8, 20; 14, 66, 208; 26, 148; 29, 116, 116 n., 324; Brihat, chief among S. hymns, 8, 90, gen.; are pure, 8, 145, 180; Brihat, Rathantara, and Vāmadevyā S. in the ritual, 8, 180; 12, 196, 196 n.,

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- Sāmaṇera** (Buddhist novice), Thera is always accompanied by, 11, 102 n.; disciplinary proceedings against S., who speaks against Buddha's doctrine, 18, 48 sq.; offices and ceremonies for which S. is disqualified, 18, 275, 296; 17, 269, 419; 20, 215 sq., 266; one of the seven classes of persons, 18, 303-11; Mānatta discipline for a Bhikkhu who, having committed offences, becomes a S., 17, 426, 430; struck with tooth-sticks, 20, 147 sq.; superintendent of S., 20, 223; may be left in charge of the sleeping-places, 20, 282 sq.
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- Samantabhadra**, the Bodhisattva, mounted on a white elephant, 21, xxxi, 431-9.
- Samantagandha**, the Wind, a god, 21, 4.
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- Sāmas** (Semites?), Thrīta, the most helpful of the, 81, 233, 233 n.
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- Sāṅkhyā-sāstra** or *Sāṅkhyā-smṛti*, quoted, 8, 123, 123 n.; 84, 247, 258, 284 n., 296; conflicting claims of S. and other *Smṛtis*, 84, xlvii, 290-6; refuted, 84, 132 sq.; the *Pradhāna* assumed by the S., 84, 158, 414; the three entities (the great principle, the Undeveloped, the soul) in the S., 84, 278; taught by *Kapila*, 84, 291 n.; knowledge of the S. does not lead to highest beatitude, 84, 298; its use and its relation to the *Vedānta*, 48, 409.
- Sāṅkhyā-sūtras**, quoted, 8, 190 n., 268 n., 321 n., 331 n., 332 n., 334 n., 339 n., 354 n., 368 n., 392 n.; 88, 429; relation of *Anuṣṭā* to S., 8, 210 sq., 215, 332 n.
- Sāṅkhyā-Yoga**, *see* Philosophy, *Sāṅkhyā*, and *Yoga*.
- Sankoka**, t.t., contraction or non-manifestation of intelligence, 84, xxix.
- Sāṅk-ṛtīputra**, n.p., 15, 225.
- Sāṅk-ṛtya**, n. of a teacher, 15, 118.
- San-miāo**, chief of, punished by Shun, 8, 41; people of S. dealt with by Shun, 8, 45.
- Sannyāsin** or *parivṛāg*, the religious mendicant, 1, 35 n.; the same as the Buddhist *Bhikkhu*, 15, li sq. *See also* Ascetic, and Holy persons.
- Sāntā**, seduced the *Rṣhi Rṣhya-srīṅga*, 49 (i), 39.
- Sāntī**, n. of a *Tīrthakara*, 22, 280; 45, 85 sq., 85 n.
- Sānti**, wife of *Atharvan*, 42, xxi n.
- Sāntiseṇika**, disciple of *Ārya Datta*, 22, 293.
- Santushita**, a guardian of the worlds, 85, 37.
- Santuṭṭha**, became an inheritor of the highest heavens, 11, 26.
- Saoka**, Genius of the good eye, with eyes of love, 4, 221, 221 n., 237 sq.; 28, 4, 4 sq. n., 13, 30, 35, 37, 42, 48; present at the ordeal, 28, 170.
- Saokasta**, golden instrument on Mount, 28, 4, 13, 35, 37, 352, 352 n.
- Saoshyant** (*Saoshyās*, *Saoshyōs*, *Sōshyans*, *Sōshāns*), *Keresāspa* destroyed by, 4, 6 n.; the unborn son of *Zoroaster*, the last of the apostles, who will destroy *Ahriman* and cause resurrection, 4, 211, 211 n., 381; 5, 33, 33 n., 121, 123, 125-7, 144, 141 n., 355; 18, 13-15, 13 sq. n., 78 n., 79, 91, 170, 299, 299 n., 369, 417, 444; 28, 163, 165 n., 167; 24, 64, 64 n., 99; 87, 34, 34 n., 260, 285, 355 sq.; 47, xxxi, 15, 15 n., 17, 112, 114-18, 115 sq. n., 125, 127, 156; millennium of S., 5, lii, 235, 235 n.; 24, 15, 15 n.; 47, xlii; his greatness, 18, 21; the last man, 18, 60, 60 n.; birth of the Saviour S., 28, 195 n., 224 n., 226 n.; 47, xxxi; *Fravashi*

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- Sapendārmad**, see Spenta-Ārmasi.
- Sapinda**, see Relatives.
- Sapindīkarama**, see Srāddha.
- Sappasondika**, mountain cave at Rāgagaha, 11, 56.
- Sāptarathavāhani**, pupil of Sān-dilya, 48, 295.
- Saptaratnābhivriṣha**, the 60th Tathāgata, 49 (ii), 7.
- Sarah**, promised a son, 6, 213.
- Saramā**, the two hounds, her sons, 29, 241, mother of Kumāra or Kūrkura, 29, 297; the four-eyed bitch, mother of Yama's dogs, 42, 68, 404; found the strong stable of the cows, 46, 83.
- Sārameya**, the dog-demon, causing epilepsy of children, 80, 219 sq.
- Sārandada** Temple (Ketiya) at Vesāli, 11, 4, 40, 58.
- Sārangī**, wife of Mandapāla, 25, 331, 331 n.
- Sarasyū**, wife of Vivasvat, 25, lvii.
- Sarasvat**, oblations to, 12, 7; 29, 18 n.; 44, 32; is the Mind, 44, 32, 35 sq.
- Sārasvata**, his son Po-lo-sa (farā-sara?), 19, 10, 10 n.
- Sarasvatī**, n. of a river, 32, 58-61; 48, 287; water from it used for the king's consecration, 41, 73 sq., 73 n., 79 sq.
- Sarasvatī**, goddess of speech, 8, 264; 41, 74, 80; offerings and prayers to S., 12, 7, 260 n., 386, 400 n., 402, 418; 26, 22 sq., 315, 316 n.; 29, 18 n.; 41, 82, 113, 115, 125; 44, 32, 62-6, 75, 75 n., 291 n., 293, 475; the sacrifice-tortoise did not stand still for S., 12, 161; is Speech, 12, 418; 26, 22, 218 sq., 313, 429; 41, 39, 82, 113, 115, 132; 44, 32, 35 sq., 263, 293, 475 sq.; invoked at the ceremony of name-giving, 15, 223; offerings to S. to expiate falsehood, 25, 272; animal victim for S., 26, 218 sq., 313, 313 n., 429; 41, xviii, xxiv, 12 sq., 129, 132-5, 136 n.; 44, 216-18, 300; morning prayer to S., 26, 229 n., a name of the cow, 26, 415; 44, 474, 476; invoked by the Brahmanārīn, 29, 83; 80, 159; invoked to give intelligence, 29, 182, 308; 80, 153; song to S. at the wedding, 29, 283; they have ploughed through S. under Manu, 29, 338; invoked, 29, 347, 350, 378; 80, 19, 142, 151, 253; 41, 38; 42, 23, 32, 139, 173, 454; invoked at marriage rites, 30, 189; invoked for conception, 80, 199; knows the prayers, 82, 221; Mind and S. (speech), the two Sārasvata, 41, 398; three S., 42, 27, 512; divine physician, 42, 389; by the support of S. Vāk, 43, 228; hymns to Yama and S. at the Purushamedha, 44, xlv; bountiful S. grants favours, 44, 63 sq.; is healing medicine, 44, 216 sq.; is the breath, 44, 218; worshipped at the Sautrāmanī, 44, 213 sq. n., 221 n., 224, 233, 241, 243-7, 253, 261-3, 273 n.; helps Indra in slaying Namukh, 44, 222 sq., 232; air relates to S., 44, 241, 247; Arvins and S. heal Indra with

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**Sāripuṭra**, *see* Sāripuṭta.

**Sāripuṭta** (Sk. Sāripuṭra), is to be the successor of Gotama Buddha, 10 (ii), 103; 86, 273 sq.; instructed by Buddha, conversations between S. and Buddha, 10 (ii), 180-3; 11, 12-14; 17, 315-19; 21, 30-59; 36, 331; 49 (ii), 91-102; called Upatissa, or Tishya, 11, 1 n.; 21, 89; born at Nālagāma, died at Kusinārā, 11, 238; confers ordinations on a Brāhmaṇa from whom he has received a spoonful of food, 18, 169; ordains young Rāhula, 18, 208 sq.; a family devoted to the special service of S., 18, 210 sq.; Ananda wishing to give a robe to S., 17, 213 sq.; Revata sends a robe to S., 17, 251 sq.; an Arhat and foremost disciple of Buddha, one of the principal Theras, 17, 359 sq.; 21, 2; 86, 374; 49 (ii), 90; 'The Questions of S.' in the Chinese Tripiṭaka, 19, xiii-xv; converted by Buddha, 19, 193-5; 49 (i), 193; a friend of Anāthapiṇḍada, 19, 216 sq.; appointed to proclaim Devadatta throughout Rāgagaha, 20, 240 sq.; is worthy to be an emissary, 20, 261; prophecy of Buddha regarding S., who is to be the Buddha Padmaprabha, 21, xxix, 64-9; his rejoicing on attaining Arhatship, 21, 60-4; legend of S. and the daughter of the Nāga-king who changes her sex, 21, 252-4; sayings of S., 85, 70, 120, 237 sq.; 86, 284, 287, 292-4, 298, 302, 329, 332, 349, 355, 357, 360, 372; the ogre Nandaka laid hands on S. and was swallowed by the earth, 85, 152 sq.; was in different births a relation of the Buddha, 85, 292; even S. did not attain to Arhatship without discipleship, 86, 95, 95 n.; Punaka, the slave, gave a meal to S., 86, 146; instructed by Aryavalokiteśvara, 49 (ii), 147-9, 153 sq.; —S. and Moggallāna, Kōkaliya abuses them, 10 (ii), 118 sq.; their ordination, 10, 144-51; S.

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**Sāriputtasutta**, t.c., 10 (ii), 180-3.

**Sāṅgraka-Mīmāṃsā**, or **Sāṅgrakajāstra**, i.e. Vedānta, q.v.

**Sāṅgraka-Mīmāṃsā-sūtras**, another name for Vedānta-sūtras, 84, xiv n., 9.

**Sāṅkarākhya**, meditate on the belly as Brahman, 1, 206.

**Sarmishthā**, altercation between her and Devayāni, 14, xli.

**Sāṅghaya**, *see* Supān S.

**Sarpa-vidyā**, the science of serpents or poisons, 1, 110 sq., 115; 44, xxxi, 367, 367 n.

**Sarṇak**, *see* Animals (i).

**Sarṇapārṇa**, n of a demon harassing children, 29, 296; 30, 211.

**Sārū**, *see* Sauru

**Sarva**, n. or form of Rudra, 2, 298; 12, 201; 29, 256; 48, 152; compared with Av. Sauru, 5, 10 n.; offering to S., at the Ślāgava, 29, 352; 30, 221; 41, 159; Bhava and S. invoked, 42, 56, 75, 119; the blue-necked, white-throated Sarvas, below the earth, 48, 155. *See also* Bhava, and Siva.

**Sarvabuddhasandarsana**, n. of a Buddha-field, 21, 400.

**Sarvalokabhayaṅgitakṣambita-tvavidhvamsanākara**, n. of a Tathāgata, 21, 179.

**Sarvalokadhātūpadravodvega-pratyutthāna**, n. of a Tathāgata, 21, 178.

**Sarvamedha**, t.t., 'All-Sacrifice,'

- 44, xlv, 417-21; is supreme among sacrifices, 44, 418; is everything, 44, 420.
- Sarvāṃśi**, offering to, 29, 352.
- Sarvānnabhūti**, Bali offering to, 25, 92 n.; 29, 86.
- Sarvārthadarsa**, n. of a Tathāgata, 49 (ii), 101.
- Sarvārthanāman**, a Bodhisattva Mahāsattva, 21, 4.
- Sarvārthasiddha**, the Vimāna, Rishabha descended from it, 22, 281.
- Sarvārthasiddha**, n. of Buddha, 49, (i), 19.
- Sarvarūpasandarsana**, n. of a meditation, 21, 403 sqq.
- Sarvasattvapriyadarsana**, the Bodhisattva, who burns himself in honour of the Buddha, 21, xxxi, 376-85; Gautamī, the nun, is to become the future Buddha S, 21, 256 sq.
- Sarvasattvatrāṭri**, n. of a great Brahma-angel, 21, 161.
- Sarvasattvogahāri**, n. of a giantess, 21, 374.
- Sarvātmabhūti**, Bali offering to, 25, 91, 91 sq. n.
- Saryāta**, the Mānava, and the Rishi Kyavana, 26, 272-5.
- Saryāti**, Indra drank Soma at the sacrifice of the son of, 26, 336.
- Sasa** Ātreya, author of a Vedic hymn, 46, 412.
- Sāsān**, n.p., 5, 137 sq. and n.
- Sāsānians**, rulers of Iran, 5, 151, 151 n.; 87, 29 sq., 29 n.
- Sasarama**, a demon harassing children, 30, 219.
- Sariketu**, a future Tathāgata, 21, 145.
- Sāstri**, a name of the Self, 15, 311.
- Satyamī**, Tarantamahishi, a liberal woman, 32, 358-60, 362.
- Sastras**, see Prayers (c).
- Sāstras**, see Sacred Books.
- Sat**, Sk. t.t., 'Being', 'that which is', *rō āv*, the beginning of all things, Ātman identified with it, 1, xxx sq., 93, 124 n.; 15, xvii-xix; 34, cv sq., cxviii; 38, 96, 209 sq.; cannot be translated in English, 1, xxxii sq.; everything in this world was produced by the union of the S. with the elements, 1, xxxiii sq.; is called *parā devatā*, 'the highest being' (not 'deity'), 1, xxxiv, 94 n.; called *animan* or 'subtle essence', 1, xxxiv sq.; produces fire, 1, 93; 38, 20-a; enters into the elements and reveals names and forms, 1, 94 sq.; 34, 267; is the highest substance or subject, the Brahman, 1, 98 n.; 34, 332; 38, 19 sq., 142, 144, 160; nothing is true but the S., 1, 133 n.; what is different from the gods and the senses that is S., 1, 278; *he became sat and tyat*, 15, 58; 38, 25, 167; Not-being and S. are in the highest heaven, in the lap of Aditi, 32, 246; born from Not-being, 32, 246 sq.; Mâyā cannot be called S., 34, xxv; the thought of the S. not to be understood in a figurative sense, 34, 54; release is taught of him who takes his stand on the S., 34, 55-7; Pradhāna is not denoted by the term S., 34, 57-60; comprises the Self as well as the Non-self, 38, 210, 210 n.; is the root of the world, is the only object of cognition, 38, 396; is alone real, 48, 32 sq.; whether S. and Consciousness are one, 48, 33, 47; affected with difference, 48, 40; perception does not reveal mere S., i.e. Brahman, 48, 44-6. See also Entity, and True, the.
- Sātāgira**, n. of a Yakkha, 10 (ii), 26 sq.
- Satakratu**, n. of Indra, 2, 219.
- Satan**, or *Saitān*, a fallen angel, fell from paradise because he refused to adore Adam, 6, lix, 5; suggests a wrong reading to Mohammed, 6, xcix; 9, 62 n.; follow not the footsteps of S., 6, 23, 30, 134; pelted with shooting stars, 6, 50 sq. n.; evil ascribed to S., 6, 65, 67; men warned against S., 6, 78, 140; leads men into error, 6, 81, 83, 120; 9, 101, 121; fight against the friends of S., 6, 82; wine and gambling are S.'s work, 6, 110; makes people forget, 6, 123, 223, 223 sq. n.; 9, 21; made a breach between Joseph and his brethren, 6, 230; will desert the misbelievers, 6, 241; patron of the unbelievers, 6, 256; 9, 231; the pelted one, has no power over believers, 6, 261; an open foe to man, 9, 6, 166; respited till resur-

- rection day, and allowed to tempt men, 9, 8; a rebel against God, 9, 30; tempts Adam, 9, 44; tries to tempt the prophets, 9, 62; leaves man in the lurch, 9, 86; calls the infidels to the torments of hell, 9, 133; opponents of the Apostle are the crew of S, 9, 273. *See also* Iblis.
- Satāṅika** *Sātrāgita*, seized the sacrificial horse of *Dhṛitarāshtra*, 44, xxx; performed a horse-sacrifice, 44, 400 sq.
- Satapatha-brāhmaṇa**, its two recensions, 12, xxviii-xxx, xxxix sq., xlii-xlvi; its several portions, 12, xxix-xxxv, xli; quoted as 'Vāgasaneyaka,' 12, xxxix sq., xl n.; geographical and ethnical allusions in the S., 12, xli-xliii; books i and ii translated, *Vol.* 12; *Bṛhad-āraṇyaka-upanishad* of the S., 15, xxx; the vocabulary of the Buddhist scriptures and that of the S., 21, xvi sq.; on creation, 25, 2 n.; books iii and iv translated, *Vol.* 28; its accentuation, 84, 258 n.; quoted, 88, 429; 48, 778; books v to vii translated, *Vol.* 41; books viii to x translated, *Vol.* 48; list of teachers of the S., 48, xviii; books xi to xiv translated, *Vol.* 44; S. and *Vāgasaneyi-samhitā*, 44, xlii.
- Satavāṇi**, the poets of the first *Mandala* of the *Rig-veda*, 1, 214 sq.
- Satarudriya**, *see* Prayers (c), and Sacrifice (j).
- Satatasamitābhīyukta**, n. of a *Bodhisattva* *Mahāsattva*, 21, 4, 336 sqq.
- Satāttrātra**, *see* Sacrifice (j).
- Sataudana**, *see* Sacrifice (j).
- Satavāṇa**, *see* Satavēs.
- Sātavaneya**, *Purāṇita*, 46, 50.
- Satavāyēn**, *see* Satavēs.
- Satavēs**, *Phi.*, *Zd.* *Satavāṇa*, n. of a constellation, 5, 12, 13 n.; western chieftain of constellations, 5, 12, 21; 24, 109, 109 n., 131; the Gulf of S., 5, 43 sq., 43 n.; revolves round *Hēgar*, 5, 89 sq., 90 n.; powerful S. worshipped, 28, 9, 16, 20, 209; makes the waters flow and the plants grow, 28, 96, 96 n., 101, 102 sq.
- Satavātu**, epithet of *Vasishtha*, 14, xii, 140.
- Sati**, *Pali* t.t., mindfulness, 11, 145.
- Satippaṭṭhāna**, *Pali* t.t., four Earnest Meditations, 11, 62 n.
- Sātrāgita**, *see* Satāṅika S.
- Sātrāsāha**, *see* *Soma* S.
- Satru**, n. of a demon harassing infants, 29, 296; 80, 211.
- Sattambaka Ketīya**, at *Vesāli*, 11, 40, 58.
- Sattapaṇṇi** cave at *Rāgagaha*, 11, 56 sq.
- Sattōe**, *see* Widows (self-immolation of).
- Sattthā**, *see* Teacher.
- Sattra**, *see* Sacrifice (j).
- Sattva**, *Sk.* t.t., Internal organ, 84, 122 sq., 161; Goodness, *see* Qualities.
- Satvāharān**, to be corrected to *Shatro-ayārān*, 87, xli sq.
- Sātvata** doctrine, its purport is to teach the worship of *Vāsudeva*, 48, 529.
- Satvat-Matsyas**, n. of a people, 1, 300.
- Satvats**, *Bharata* seized the horse of the, 44, 401.
- Sātvata-samhitā** quoted, 48, 525.
- Satvavat**, worshipped at the *Tarpana*, 80, 244.
- Satya**, *Sk.* t.t., the true, the real, *Ātman* identified with it, 1, xxx sq., xxxiii, 130; 15, 321; *see* True (the), and Truth; one of the Heavens, *see* *Satyalo*ka.
- Satyabhedavāda**, t.t. for the teaching of *Audulomi*, 84, 278 n.
- Satyakāma Gābāla**, taught by *Gautama* as to *Brahman*, 1, 60-4, 75; 15, 157, 308; 84, cv, 228; 48, 311, 313, 343; son of a female slave, 1, 60; teacher of *Upakosala*, 1, 64; pupil of *Gānaki Āyasthūna*, 15, 214; a *Brahmana*, 25, 403 n.; quoted on ritual, 44, 392.
- Satyakāma**, *Saivya* teacher, 15, 271, 281.
- Sātyaki**, n. of a hero, 8, 39.
- Satyaloka, or world of the (lower) *Brahman*, 8, 234 n.; 84, 181.**
- Satyāśādhaka** *Hiranyakesin*, *see* *Hiranyakesin*.
- Satyārava**, worshipped at the *Tarpana*, 80, 244.
- Satyavāha Bhāradvāja**, *Angir* told the knowledge of *Brahman* to, 15, 27.

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- Sāvitrī** or *Gāyatrī*, i.e. the verse *Rig-veda* III, 62, 10 addressed to the god *Savitrī*, is learnt for the sake of all the three Vedas, 2, 25, 149, 149 n.; recited at the initiation rite, hence 'S.' also used in the sense of 'upanayana,' or 'initiation,' 2, 176, 176 n.; 7, 119, 127, 179; 14, 58; recitation of the S. at rites, 2, 184, 184 n.; 7, 101; 15, 213; 29, 120; merit of muttering it, 7, 182-4, 265; is the first of all branches of learning, 8, 353, 353 n.; Buddha about the *Sāvitrī* (= S.) of the *Brāhmaṇas*, 10 (ii), xiii, xiii n., 75, 105; 17, 134; is the mother at the 'second birth,' i.e. initiation, 14, 9; 25, 61; ceremony of 'entering the S.' performed on entering the order of ascetics, 14, 274, 274 n.; deified and worshipped, 14, 308; 29, 219, 221; 80, 244; teaching the S., 15, 197 sq.; 29, 66 sq., 190, 193, 306, 402; 80, 67, 154 sq., 273; 44, 87-90; worship of Sun and Breath with the S., 15, 306, 309 sq.; *Sūryā* S., or *Ushas*, 42, 661. *See also* Initiation.
- Sāyakāyana**, *see* *Syāparṇa* S.
- Sāyampabhas**, gods, 10 (ii), 66.
- Sāyana**, his commentaries on the *Upanishads*, 1, lxxi; as a student of law, 25, xlix sq.
- Sayha**, n.p., 36, 18.
- Sāyusdri**, father of *Ashavazdah* and *Thrita*, 23, 71, 212.
- Sayyambha**, n. of a *Sthavira*, 22, 287.
- Scepticism** (*nattikadittibi*), sin of, 10 (ii), 41; *syādvāda* or s., 34, 431. *See also* Faith
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- Scholar**, Confucius describes the character and style of life of a, 27, 51 sq.; 28, 402-10. *See also* Knowledge.
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Self (Ātman).

(a) Knowledge of S

(b) Highest S or Brahman, and individual s or Soul.

(c) Individual s.

(d) The Highest S.

(a) KNOWLEDGE OF S.

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(b) HIGHEST S. OR BRAHMAN AND INDIVIDUAL S. OR SOUL.

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(d) THE HIGHEST S.

Ātman, the S., is the cause of everything, 1, 124, 236-41; 15, 85-91, 105, 329 sq.; 34, 53-6, 274, 286; 38, 209 sq.; knowledge, and

all that is produced by knowledge, that is, the whole world, is the S., 1, 124, 245 sq.; 312; 15, 111 sq.; 184 sq.; 249 sq.; 28, 420; he who loves the S., and delights in the S., becomes a Svarâg, 1, 124; the Sat is the S., 1, 124 n.; 84, 4 n.; 88, 209 sq.; 48, 89, 203; *that serene being which, after having risen from out this earthly body, and having reached the highest light (self-knowledge), appears in its true form, that is the S., 1, 129 sq., 141; worshipped, sacrifices to S., 1, 136 sq.; 2, 293; 15, 88, 90; 25, 503 sq. and n.; the S. abides in everything, and all beings abide in the S., 8, 71; 15, 13, 116; 88, 242 sq.; Kṛishna is the S. seated in the hearts of all beings, 8, 88; Supreme S. not tainted by action, 8, 106; 88, 288; the Highest S. pervading the three worlds, supports the destructible and the indestructible, 8, 113; the pure great light which the gods worship, 8, 186; moving about above the waters, the Supreme S. does not raise one leg, 8, 189, 189 n.; the absolute, Supreme S., 8, 248, 310, 367, 394; *he is not to be grasped by the eye, nor by any of the senses Only by the mind (used) as a lamp is the great S. perceived He has hands and feet on all sides, he has eyes, heads, and faces on all sides; he has ears on all sides; he stands pervading everything in the world, 8, 253, 332; above the S. is the Unperceived, 8, 317, 385; from the Prakṛiti the great S. was first produced, 8, 332 sq.; mythological deities, the Lord, and the H. S., 15, xxxiii sq.; Brâhmanas and Kshatriyas and all things are but food to the H. S., 15, 11, 340; 84, 116-18; the one S. is not contaminated by the misery of the world, 15, 19; differentiation of the one S., 15, 19; the S. is the Bright, the Immortal, 15, 24; is 'the True of the True,' 15, 105; what we love, when loving husband, wife, &c., is really the S. which is everything, 15, 109 sq., 182 sq.; 84, 274; 48, 385-90; *this S. is the lord of all beings, the king of all beings, 15, 116, 179, 340; 84, 131 sq.; the S. who is within all, is he who breathes (Prâna), 15, 128 sq.;***

34, 230 sq.; 48, 569 sq.; is a mass of knowledge, its nature is pure intelligence, 15, 176, 179; 22, 50, 50 n.; 34, 185 sq., 276, 281; 48, 38, 60, 89, 100 sq.; everything rests in the H. S., 15, 280 sq.; this immortal S. is like a drop of water on a lotus-leaf, 15, 296; the S. being one, becomes three, eight, eleven, twelve, infinite, 15, 304; the S. and the Sun remain as long as the egg of the world, 15, 337; all creatures are woven within the S., 15, 340; the H. S. identified with Sambhu, Bhava, Rudra, and other gods, 15, 340 sq.; 84, xxiii, 440; 44, 116; he who abides in the fire, in the heart (breath), and in the sun, they are one and the same, 15, 341, 343; H. S. cannot be the cause of the world, 19, 211 sq.; 45, 343-5, 343 sq. n.; reason or the intelligent S., the real deity of the Upanishads, 21, xxvii; Manu identified with the Supreme S., 25, xiii sq., lvi, lxiv, 512; the world is the body of the H. S., 84, xxx; 48, 227, 295; H. S. is higher than everything, 84, lxix; 88, 204 sq.; Pradhâna cannot be designated by the term 'S.,' 84, 55-60; the individual soul goes to the S., 84, 59 sq.; the person in the eye, in the disk of the Sun, is the H. S., 84, 63; 48, 237-42; is ânan-damaya, or consisting of bliss, 84, 66-8, 70-7; 48, 209-37; is Rik, Sâman, Uktha, Yagus, Brahman, 84, 79 sq.; the qualities of having true desires and true purposes attributed to the H. S., 84, 110; is free from Karman and the enjoyment of its fruits, 84, 117, 119 sq.; 48, 420; immortal, eternally unchanging, unseen, unheard, 84, 132, 281; organs of action may be ascribed to it, 84, 132; there can be one S. only, 84, 135, 282 sq.; 88, 69-73, 172; the Person called the internal S. of all beings, 84, 142, 171-4, 205; may be represented as the Gârhapatya-fire, 84, 150; the H. S. as the mere witness, i.e. the pure S., non-related to the limiting conditions, 84, 150; is the abode of heaven, earth, &c., 84, 161; is free of the activities of

seeing, &c., 84, 168 sq.; the qualities of being the True, of resting in its own greatness, of being omnipresent, and of being the S. of everything, can belong to the H. S. only, 84, 169; corresponds to the mental act of complete intuition, 84, 172; that after which sun, moon, &c., are said to shine is the H. S., 84, 192-4; the word 'light' denotes the H. S., 84, 195; 88, 407; with reference to the heart the H. S. is said to be of the size of a span, 84, 196-8; is the end of the journey, the highest place of Vishnu, 84, 239; is higher than the intellect, 84, 240; the great S. may denote the intellect of the first-born Hiranyagarbha, 84, 240; the calm, i. e. the H. S., 84, 241; is the intelligent soul of the Sāṅkhyas, 84, 241, 259; is above all attributes, 84, 249; is the centre of the whole world with the objects, the senses and the mind, it has neither inside nor outside, 84, 276; the S. makes itself, which is possible owing to modification, 84, 287; is not affected by the world-illusion, 84, 312; the one unchanging witness of the three states, the creation, subsistence, and reabsorption of the world, 84, 312; there results from the Gaiṇa doctrine non-universality of the S., 84, 431 sq.; appears in manifold forms, 84, 440; 88, 66-8; the nature of the S. is eternal presence, 88, 15; is not an effect, 88, 15; is not the shaper of dreams, 88, 137 sq.; the creation of the worlds was accomplished by some inferior Lord, different from, and superintended by the H. S., 88, 206; not to be contemplated in the symbol, 88, 340-2; Prāgāpati identified with the S., 48, xxiv; the Supreme S. has entered into the Year (of the sacrificial session), 44, 167; different from matter, 48, 96; *of whom the Unevalued is the body, of whom the Imperishable is the body, of whom Death is the body, he is the inner S. of all things*, 48, 102; fire is his head, his eyes the sun and the moon, the regions his ears, &c., 48, 287, 289; abides, as Vaisvānara, in the

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**Self-concentration**, see Meditation.

**Self-conquest**: *the strong man is he who overcomes himself*, 16, 309 n.; 89, 75; to conquer one's self is the best victory, 45, 38 sq.

**Self-consciousness** (pragñā), the organs and parts of the body cannot accomplish anything without it, 1, 296-8; s. or egoism, the feeling 'this is I,' 8, 102 n., 322 n., 333 n., 336 n., 338; subtle elements of material things proceed from s., 84, 376.

**Self-control**, of ascetics, 8, 48, 126 sq., 246, 366; want of s., 8, 183, 236; energy in s., indispensable in order to reach beatitude, 45, 15-18. See also Self-restraint.

**Self-correction** is the happiness of the small man, 16, 391.

**Self-culture**: a Bhikkhu who has doubts in the system of S. (Sikkhā), is not free from spiritual barrenness, 11, 224, 229.

**Self-defence**, see Homicide.

**Self-existent**, see Svayambhū.

**Selfishness**, grief and avarice come from, 10 (ii), 154 sq.

**Self-restraint**, *is the best instrument of purification; s. is the best of auspicious objects; by s. he obtains anything he may desire in his heart*, 7, 231; devotion not to be attained without s., 8, 9, 21, 50, 60 sq., 64, 66-70, 103, 127, 182, 250; what real s. is, 8, 67, 168; is mental penance, 8, 119; defects of s., 8, 170. See also Restraint, and Senses.

**Self-sacrifice**, see Suicide.

**Semen**, see Seed.

**Se-na**, Rishi, his daughters give milk to the Bodhisattva exhausted by austerities, 19, xxi sq.

**Senā** (or Enā), female disciple of Sambhūtagaya, 22, 289.

**Senagit**, is a winter-month, 48, 108.



**Senagit**, n. of a king, whose son reached final bliss, 49 (i), 95.

**Senāpati**, Buddha visits the village of, 19, xxvii.

**Senika**, disciple of Sāntisenika, 22, 293.

**Seniya**, see Bimbisāra.

**Sēṇḍ**, or Sēṇḍ, Sēṇḍv, Av. Saēna, son of Ahimstus (Hūmstūv), disciple of Zoroaster, a priest at the renovation, 28, 203, 203 n.; 87, 230, 262, 262 n.; the times of S., 87, 406; admonitions of the righteous S., 87, 410 n.; a high-priest, 47, xi, 83, 83 n., 85 n.; priestly college established by S., 47, xxviii; his date, 47, xxx sq.; an upholder of the religion, 47, 166.

**Sensations**, different kinds of, 85, 70 sq.; defined, 85, 93; dependent on Karman, 85, 100.

**Senses**, worshipped at the Dīkshā by one who lives in the forest, 1, 75; relation of s and elements, 1, 96-8; 8, 342 sq., 348-50, 352, 382-5; are only instruments, 1, 142; when freed from the s. the wise, on departing from this world, become immortal, 1, 147; Brahman directs the s., but is independent of them, 1, 147 sq.; eye, ear, mind, speech, breath, as five deities, 1, 185; speech is not intertwined with the other seven s. of the head, 1, 196; quarrel, as to pre-eminence, of the s., 1, 206 sq., 290 sq.; 15, 97 sq.; when breath departs, the s. also depart with it, 1, 223; compared to harnessed horses drawing about the body, 1, 233; 7, 231; 8, 187, 386; 49 (i), 21; the deities (mind, speech, eye, ear) bring an offering to Prāṇa, 1, 280, 281; the contacts of the s. (external objects) are not permanent, 8, 44; restraining the s. necessary for attaining tranquillity and release, 8, 50 sq., 57, 242, 246, 248, 251, 266 n., 362; sacrificing the s. in the fire of restraint, 8, 61; who controls the s. is not tainted by actions, 8, 64; the embodied self in the city of nine portals, 8, 65, 65 n.; enjoyments of the s. sources of misery, 8, 66; mind, chief of s., 8, 88; the ten s. and five objects of sense, included in the Kshetra, 8, 102; the soul presides

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**Serpents**, *see* Snakes.

**Servants**, rites to prevent them from running away, 29, 350 sq.; 80, 175-7, 296; there can be no lawsuit between master and s., 88, 234; disputes between master and s., 88, 273 sq.; law regarding master and s., 88, 298, 343-6; warriors, the highest class of s., 88, 345; s. refusing to do their work, 'open thieves,' 88, 360. *See also* Labourers, Slaves, and Wages.

**Sesha**, Vishnu's serpent, 7, 7.

**Seshadravyā**, n. of a bathing-hall at Nālandā, 45, 420.

**Seshavati**, granddaughter of Mahāvira, 22, 194, 256.

**Setavya**, n. of a town, 10 (ii), 188.

**Seth** and Enoch, the prophets of Sabaeism, 6, xi; the Kaabah restored by S., 6, xvi.

**Seven directors** (in astronomy), 8, 39, 39 n.; s.-shrined temple of ancestors, 8, 102, 102 n.; penalty of twice s. head of small cattle, &c., 4, 175; s. pairs of men from Māshya and Māshyōi, 5, 57 sq.; s. powers of the demon Aeshm, 5, 108; s. planets, 5, 113 sq.; s. spaces of the

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(a) DEFINITION, ORIGIN, CONSEQUENCES OF S.

The religious notion of s. in the



Rig-veda, 1, xxii; he who learns that a man has committed a s. should not be the first to make it known, but he shall not invite him to dinners given at religious ceremonies, 2, 75; food of sinners not to be eaten, 2, 190, 267; 14, 69-71; 25, 161-4; created by Angra-Mainyu, 4, 5-9; s. and merit compared as to their results in future life, 4, 270 sq., 281, 281 n.; evil demons produced by s., 5, 113; s. is what is against the will of Aûhar-mazd, 5, 157; new-born child not to be shown to a sinful person, 5, 322; *whoso commits a crime, he only commits it against himself*, 6, 88; God has only prohibited sinful actions, 6, 140 sq.; causes of s., 8, 56 sq.; 22, 3-14, 51 sq.; Kâryapa was conversant with merit and s., 8, 232; men reborn in uncomfortable and harassing states in consequence of s, 8, 233, 321; 10 (ii), 47; what is s.? 8, 311; each soul is to bear the burden of its own s., 9, 3, 253; what is s. according to Buddha, 10 (ii), xv sq., 40 sq.; destiny and sinfulness, 18, 215 sq.; he who comprehends the causes of s. is a sage, 22, 2 sq.; results of s., retribution. 25, lxviii, 155 sq.; 37, 45 sq., 68; sinful acts and qualities, marks of the qualities of Activity and Darkness, 25, 491; there is more merit than demerit, 35, 128 sq.; 'your s. will find you out,' 35, 295, 295 n.; misery arises through sinfulness, 37, 35 sq.; abettors of s., 37, 72; pregnancy of the fiend due to certain s., 37, 164, 207; there would be no s. if the soul were not embodied, 37, 200; committed by the gods, 42, 32, 520; disease caused by one's own s. or that of parents, 42, 41, 59, 293 sq.; *Vritra* is s., which ever keeps him from well-being and virtue, 44, 11; care taken at funeral rites that the deceased man's s. should be restricted or not made manifest, 44, 422, 425-8, 435-7; no s. in a Buddha country, 49 (ii), 14, 40. *See also* Crimes, Karman, Morality, Nirriti, and Transmigration.

#### (b) CLASSIFICATION OF S.

Five deadly s., 1, 83 sq.; 2, 277 sq.; 14, 4 sq.; 35, 41; 49 (ii), 73, 192, 197, 197 n.; Abhirasta, one who has committed the five great s., and loses his caste, 2, 74, 79, 79 n., 91 sq., 190, 190 n., 267, 267 n., 275; 14, 69, 119, 122, 182; 25, 64, 162; *see also* Caste (c); lists of s. according to their greatness, classes of s., 2, 280-3; 4, lxxxiv-lxxxvii; 14, 4 sq., 296, 298, 313 sq.; 17, 316; 18, 33 n., 230 sq. and n., 235 sq. n., 426; 25, 441-4, 484; 35, 268-70; 37, 62, 62 n., 103 sq., 104 n., 107 sq., 154 sq., 192; 42, 521 sq., 524, 528; 45, 366-77; s., which cause loss of caste, 2, 280-2; 14, 217-19; that cannot be expiated, 2, 281; 25, 469; which are minor offences (upapâta), 2, 281; 14, 4 sq., 219; five s. that make one a Peshôtanu, 4, 176 sq.; classification of s., their punishments, and counterbalancing of s. by good works, 5, lx, 239-41 and notes, 242 n., 256, 258 sq., 261-3, 265 sq., 268 sq., 272, 282 sq., 288 sq., 289 sq. n., 291, 294 sq., 298, 300 sq. and n., 304-8, 307 n., 315 sq., 318 sq., 322, 326, 326 n., 334 sq. and n., 340 sq., 379-81; committed in the period of adversity, 5, 202-10; abominable s. to be avoided, 6, 135; those who have done evil in ignorance will be forgiven, 6, 263; *he who destroys life, who speaks untruth, who in this world takes what is not given him, who goes to another man's wife; and the man who gives himself to drinking intoxicating liquors, he, even in this world, digs up his own root*, 10 (i), 61; twelve kinds of s., 10 (ii), 17-19; 45, 356-64, 387 sq.; he who has attained the bliss of the right view is incapable of committing the six deadly s., or to conceal them when committed, 10 (ii), 38 sq.; the s. termed *samghâdi-sesâ*, or requiring formal meetings of the Order, *Mânatta* penance for them, 18, 7-15; 17, 397-439; the s. termed *aniyatâ*, or undetermined, 18, 16 sq.; the s. termed *nisaggiyâ pâṭṭiyâ*, involving forfeiture, 18, 18-31; the s. termed *pâṭṭiyâ*,

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but there are no s. committed intentionally, 45, 243; thirty-three s., 47, 134, 134 n., 164, 164 n.; five Anantarya s. (which bring immediate retribution), 49 (ii), 15.

(c) ATONEMENT, REPENTANCE, RENUNCIATION OF S.

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- renunciation of s., as a preparation for sacrifices, 18, 166; atoned for by next-of-kin marriage, 18, 424; *this is the advantage of the discipline of the noble one, that he who looks upon his s. as s., and makes amends for it as it meet, he becomes able in future to restrain himself therefrom*, 20, 122 sq.; rules about one Bhikkhu warning another in respect of s. committed by him, 20, 315-19; not to repent a s. committed, is a second folly, 22, 42; forgiven by priests, 24, 289, 353; proper fasting is abstaining from s., 24, 348; no intercourse with persons who have not atoned, 25, 469; penances for secret s., 25, 476, 476 n., 479-82; cast away at the purificatory bath, 26, 385; wiped out with the help of gods and sacrifices, 26, 385; 44, 38; punishment of certain s., 37, 18, 205; harm of unrenounced s., 37, 45 sq., 62; inquiry into s. of relatives, 37, 77; wiped away by the good religion, 37, 154; controllers of s., 37, 194; the best thing for mankind is purification from s., 37, 286; repenting s. is changing calamity into blessing, 40, 245 sq.; charm against the consequences of s., 42, 72, 82; all s. redeemed by the Arvamedha, 44, 328, 396; repentance, confession, and expiation of s. are necessary for perfection, 45, 158 sq., 162-4; expiation and confession of s., described as internal austerities, 45, 179; he commits a twofold s., who obstinately denies what he has done, 45, 275; who confess and expiate their s., are born as gods, 45, 384; Pratikramana, or expiation of s. by various processes, 45, 434 n.; Agni invoked to release from s. before Aditi, 46, 354; expiated by meditating on Sukhâvatî, 49 (ii), 172, 175, 177, 179, 185; expiated by recitation of Mahâyâna-sûtras, 49 (ii), 195; expiated by uttering the name of Buddha, 49 (ii), 195, 198, 200; expiatory offerings for s. committed, *see* Sacrifice (b). *See also* Confession, Good Works, and Penances.
- Sindhu**: people of the S. favoured by the Maruts, 82, 402, 407; Maruts sons of S., 82, 416; queen of the waters, 42, 12 sq.; the river Indu, 42, 40; 46, 38, 41, 54, 57; invoked, 46, 110, 115, 127.
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- Singing**, at sacred rites, 29, 4, 181, 283, 293; 30, 41, 50, 280; 4, xxxi, 285 sq., 356, 362 sq.; Snâtal allowed s., 29, 317. *See also* Musi
- Sinivâlî**, invoked for conception, 15, 221; 30, 52, 199; 42, 98, 461 offerings to S., 41, 54 n.; 43, 26, 264 n.; is speech, 41, 231; fashion, 41, 231 sq.; invoked in a cattle charm, 42, 143, 304; her hair-dress, 42, 538. *See also* Moon (c).
- Sipâlâ**, n. of a river, 42, 29.
- Sîra** (plough), as agricultural deity, 12, 445 sq. n.
- Sirarddli**, disciple of Mahâgiri, 26, 290.
- Sîrmâ**, n. of a courtisan, 36, 249.
- Sîrozâh**, *see* Prayers (f), and Zend avesta.
- Sîsara**, father of Kumâra, who brings disease of children, 29, 297.
- Sîsarama**, n. of a demon harassing children, 30, 220.
- Sîsh'as** (learned Brâhmanas), their tradition to be followed as authority on law, 2, 44 sq. and n., 64, 64 n., 14, 143 sq., 147; 30, 81, 87. *See also* Brâhmanas.
- Sister**, *see* Woman (b).
- Sîru Ângirasa**, story of, 14, 155.
- Sîrupâla**, Krishna's victory over, 45, 261, 261 n.
- Sîtâ**, her father Ganaka, 12, xliii for her sake, Râma killed the demons, 19, 330; sacrifice to S. a agricultural rites, 29, 326 sq., 333-6; 30, 113 sq.; wife of Indra, 29, 334; not born in the ordinary way, 38, 125.
- Sîtala**, n. of a Tîrthakara, 22, 280.
- Sîtavana**, grove at Râgagaha, 11, 56 sq.
- Sîtâyîs**, *see* Prayers (f), and Zend-avesta.
- Siu-hing-pen-k'i-king**, a Chinese life of Buddha, 19, xvii-xxii.
- Siva**, Umâ, wife of, 1, 151 n.; a sacred word, 2, 301; his name Sarva, and Avestic Saurva, 4, lii sq.; 5, 10 n.; is the ruler of creatures,

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- Sivâ**, mother of Arishtanemi, 22, 276; 45, 112.
- Sivabhûti**, of the Kautsa gotra, a Sthavira, 22, 294.
- Sivaka**, n. of a Yakkha, 20, 181 sq.
- Sivaka**: Buddha addresses Moliya S., 35, 195.
- Sivasamkalpa**, an Upanishad, in the Vâgasaneyi-Samhitâ, 1, lxi.
- Siveyyaka**, a kind of cloth, 17, 190, 190 n., 193 sq.
- Sivi**, *see* Sibi.
- Siyâh-tôrâ**, *see* Siyâk-tôrâ.
- Siyâkma** (or Siyâmak) and Nasâk, one of the first seven pairs of men, 5, 58 sq.; son of Mâshya, 5, 130; 47, 35, 127, 127 n., 140; Pravâk, son of S., 5, 132; primaeval ruler, 47, 121.
- Siyâk-tôrâ**, ancestor of Frêdân, 5, 132; 47, 34.
- Siyâmak**, *see* Siyâkma.
- Siyâvakhsh**, Av. Kavi Syâvarshân, son of Kâi-Ûs (Kâi-Kâûs), king of Iran, 5, 136, 136 n., 224, 226; 18, 90, 90 n.; 23, 222, 222 n., 303; 24, 64, 64 n.; 47, 14; formed Kangdêz, 18, 257, 257 n.; father of Husravah (Khûsrôî), 28, 114 sq., 278, 304; 57, 28; of beautiful body, 28, 326.
- Siyâvakhsh**, an author of the prose Sad Dar, 24, xxxvii.
- Skanda**, called Sanatkumâra, 1, 123; 38, 235; chief among generals, 8, 89; feasts at festivals of S., 22, 92; worshipped at the Tarpana, 30, 244; son of Agni, 49 (i), 12.
- Skandhas**, Buddhist t.t., the five aggregates or constituent elements of being, 10 (i), 54, 54 sq. n., 87; 22, xxxii; 34, 402 sq.; 35, 42-4, 82; 49 (ii), 147, 153. *See also* Aggregates, and Khandhâ.
- Skandila**, president of the council of Mathurâ, 22, 294 n.
- Skârayat-ratha**, n.p., 23, 210.
- Skins** of animals, *see* Animals (c), and Antelope.
- Sky**, first created by Âûharmazd, 5, 10; attacked by the evil spirit, 5, 17, 25, 167 sq.; three parts of the s., 18, 86-8, 94, 94 n., 126 sq., 127 n., 220, 220 n.; 24, 17 n.; nature and material of the s., 18, 259-62; 24, 36, 36 n.; invocation and sacrifice to the sovereign S., 28, 10, 18, 34, 136, 334, 352; Fravashi of the s. worshipped, 25, 200;—union of S. with the sun, 41, 149, 188 sq.; the s. or the udder of the s. is the waters, 41, 216, 284; 44, 492; fashioned by the Âdityas, 41, 234; is Pragâpati's head, 41, 313, 317; sheds seed in the form of rain produced by smoke (steam), 41, 383; the seat of waters, 41, 416; is blissful, 48, 88; deity and brick of fire-altar, 48, 91; the firmament or heavenly world, the third luminous back of the s., 48, 93, 100, 122, 198, 250, 304; is the left wing of fire-altar and universe, 48, 179; is the higher abode, 48, 202 sq.; the stars are its hair, Âditya the man, 48, 208; steadied by clouds and stars, 44, 126; relates to Indra, 44, 241; was the first conception, 44, 315, 359; was afraid of being injured by the heat of the Pravgaya, 44, 467; is yellow, 44, 467; a place of abode for all the gods, 44, 505; laughing of the s., the lightning, 48, 203, 205. *See also* Heaven.
- Sky-flowers**, example of an imaginary thing, not objects of consciousness, 48, 50, 55, 77, 532.

**Slander**, Brāhmanas speaking ill of others dwell in hell, 8, 182 sq.; the Bhikkhu abstains from s., 11, 190; sin of s., 18, 9 sq., 32; 24, 9, 305 sq., 356 sq.; 87, 45.

**Slaughter**, stories illustrating the sinfulness of, 8, 288-96; necessary for the sustentation of life, 8, 291; refraining from s. is the duty among all duties, 8, 291; is of the quality of passion, 8, 324. *See also* Ahimsā.

**Slaves** must not be stinted, 2, 122 sq.; division of s. among co-heirs, 2, 304; 25, 357; 88, 382; slavery in Islām, 6, lxxv sq.; mutilated by branding, &c., 6, 89, 89 n.; those whom their right hands possess, 6, 257 sq.; law with regard to s., 7, 37, 43; 88, 131 sq.; female s. are indivisible property, 7, 74; 25, 379, 379 sq. n.; period of impurity for wives and s., 7, 89; stealing s., men and women, 7, 172; 25, 464; 88, 228; female s. not to be compelled to prostitution, 9, 77, 77 n.; to be allowed to purchase their freedom, 9, 77; s. and children to ask permission before entering a private apartment, 9, 81; as s. to the Meccans, so are the idols to God, 9, 127, 127 n.; Mohammed allowed to marry s. girls, 9, 146, 301; a Bhikkhu must not get s., 11, 191; cannot be witnesses, 24, 78; 88, 86; quarrels with s. to be avoided, 25, 157 sq.; may, exceptionally, be witnesses, 25, 267; may be beaten, 25, 306; conversing with female s. of others, 25, 317; seven, or fifteen kinds of s., 25, 326, 326 n.; 88, xiii, 135-9, have no property, 25, 326 sq.; offspring of s. belongs to the owner of the s.-girl, 25, 336; son begotten on female s. inherits, 25, 364; sin of selling oneself, 25, 442, 442 n.; transactions of s. invalid, 88, 50, 145; ordeal by sacred libation not applicable for s., 88, 117; ceremony at the emancipation of s., 88, 138 sq.; illegal use of a female s. belonging to another, 88, 264 sq., 344; possession of s., 88, 311 sq.; given as gifts, 86, 121, 124, 131; 47, 55, 55 n.; the children of Vessantara could not become s., 86, 126-30; servants and s., 86, 209 sq.,

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**Sleep**, true nature of soul in state of, 1, 98 sq.; 15, 163-73, 279 sq.; 84, 59 sq.; 48, 205 sq., 379, 383 sq., 606, 755, 757, 765 sq.; in deep s. the self is absorbed in the highest Self, in the Brahman, 1, 98 n., 140; 15, 167-71, 280; 48, 318, 352, 606; in deep s. the soul enters into the arteries of the heart and obtains the light of the sun, abides within Brahman in the heart, 1, 133, 306; 15, 103-5; 84, lxi, 180, 273, 350; 88, 54 sq., 141-7, 176, 210; 48, 604 sq.; in dreamless s., speech, eye, ear, and mind are all absorbed in the one prāṇa, breath, 1, 295, 307; 8, 112 n., 268 n.; 88, 136; 48, 332; 48, 577; rules about sleeping, 2, 17 sq., 97 sq., 129, 225, 290; 7, 223 sq.; 8, 236, 360 n.; 11, 191, 193; 14, 4, 102 sq., 118, 237; 17, 226; 19, 298 sq.; 25, 70; 26, 3 sq., 44, 46; God takes men to Himself during s., 6, 122; Prāṇa and Apāna do not forsake a person in s., 8, 258, 259 n.; senses show the mind objects in s. (dreams), 8, 269; s., sloth, and delusion, 8, 301, 320; state of s., an intermediate state between this world and the other, 15, 164 sq., 165 n.; prayers recited when going to s. and rising, 23, 312 sq.; the Mazda-nuade S. worshipped, 81, 346, 346 n.; the soul awakening from s. is the same that went to s., 84, lxi; 88, 147-9; 48, 605 sq.; what Scripture says about absence of all specific cognition, refers either to deep s. or final release, 84, lxxxv; 88, 145, 414 sq.; activity of sense-organs interrupted during s., 84, 85, 86, 163, 168; 48, 372; vital air remains awake in deep s., 84, 162-8; bliss or serenity attaches to deep s., 84, 163, 164, 168, 182; a kind of dissolution and origination takes place in the sleeping and the waking states, 84, 212; the highest Self different from the

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**Slough**, appertains to the quality of darkness, 8, 301; devotee should be without s., 8, 361, 373, 389; is a spiritual bondage, 11, 227, 231.

**Small**, ten kinds of, 8, 383 sq.

**Smoke**, is the breath of sacrifice, 41, 240; is seed shed by the earth, and becomes rain, 41, 383; is the vigour of fire, 43, 250.

**Smṛiti**, or traditional literature, of secondary authority only, 1, lxvii; means Dharmaśāstra, 25, xxv, 31; S. such as the Manu-s. opposed to the Sāṅkhya-s., 84, xvii, 290-6; Kāpila S. or S. of the Sāṅkhyas,

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**Soma.**

- (a) The S. plant and drink  
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**Soul**.

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(b) S and body.

(c) Mythological aspect of s., its fate after death, worship of s.

(d) Effects of good and evil works on the s.; the released s.

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(b) S. AND BODY.

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**Srutabandhu**, one of the Gaupāyanas, 46, 415.

**Srutasena**, a Pārikshita, offered horse-sacrifice, 44, 396.

**Srūta-spādha**, n.p., 23, 213.

**Srūta-fedhri**, the virgin mother of *Ukshyat-ereta*, 23, 195 n., 226, 226 n.

**Sruti**, Sanskrit t.t. for divine revelation, 1, xiii; Upanishads belong to *S.*, 1, lxvii; meaning of *S.* inferred from *Smṛiti*, 34, 145 sq.; the highest authority, 34, 291 n., 293 sq., 297 n.; 38, 211-14, 262 sq.; men who are unable to ascertain the true sense of *S.*, rely upon *Smṛiti*, 34, 292; supersensuous matters cannot be perceived without *S.*, 34, 293; if in conflict with other means of right knowledge, has to be bent, so as to accord with the latter, 34, 299; teaching of *S.*, 43, 119, 120 *See also* Revelation, Scripture, Upanishads, and Veda.

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- Sthapati**, *see* Revottara.
- Sthavira Sâkalya**, n. of a teacher, 1, 257, 265.
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- Strîveda**, though acquainted with it men get into the power of women, 45, 274.
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**Subandhu**, one of the Gaupāyanas, 46, 415.

**Subbhabhūmi**, Mahāvīra travelled in, 22, 84.

**Subha**, a Gaṇadhara of Pārśva, 22, 274.

**Subhadda**, Sk. Subhadra, his disloyalty the chief cause of the First Council, 10 (i), xxxi; rejoices at the death of Buddha, 11, xi sq., xiv, 127, 127 n.; converted by Buddha, became an Arhat, 11, 26, 103-11; the Bhikkhus S., the Brāhman, and S., the barber, different persons, 11, 127 n.; 17, 140 n., raises objections against the rules prescribed by Buddha, 17, 144 n.; 20, 371; interview of the heretic S. with the dying Buddha, 19, 290-5; 35, 186-9; reaches Nirvāṇa before Buddha, 19, 295.

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**Subhavyūha**, King, was converted by his sons, 21, xxxi, 419-30;

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**Subhoga**, one of the eight Brahmans who took note of the marks on Buddha's body, 86, 44.

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**Sudarana**, mountain, invoked at the house-building rite, 29, 347. *See* Meru.

**Sudarsana**, a Nāga prince, 49 (i), 169.

**Sudarsanā**, eldest sister of Mahāvīra, 22, 193, 256.

**Sudarsanā**, n. of the palankin of the Arhat Rrshabha, 22, 283.

**Sudās**, perished through want of humility, 25, 222, 222 n.; Vasiṣṭha swore before S., son of Pīgavana, 25, 273, 273 n.; gave one hundred thousand cows as the sacrificial fee, 30, 38 sq.

**Sudassana**, king of kings, a Bodisat, legend of, 11, 239-41, 248-89; legend of S., a spiritualist's summyth, 11, 244 sq.; his four marvellous powers, 11, 251, 259-61; his seven precious things, 11, 251-9.

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**Suddharasmiprabha**, n. of a Tathāgata, 49 (ii), 100.

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**Suddhipanthaka**, disciple of Buddha, 49 (ii), 90.

**Suddhodana**, Pali Suddhodana, father of Buddha, 18, 208 sqq.; 19, 1, 6, 18, 20, 25-8, 91-4; 36, 45; 49 (1), 2-25, 81, 89-91, 195-200.

**Sudhamma**, n. of a Bhikkhu, 17, 359-69.

**Sudhanvan** Âṅgīrasa has become a Gandharva, 15, 127.

**Sudharma**, n. of a Kinnara king, 21, 5; n. of a Brahma-angel, 21, 167.

**Sudharmā**, assembly hall of the gods, 21, 342, 345; 22, 222.

**Sudharman**, chief apostle of Mahāvīra, 22, xvi, 1; a Sthavira and Gaṇadhara, 22, 286 sq.; died after the Nirvāṇa of Mahāvīra, 22, 287; an Agnivaīryāyana, confounded with Mahāvīra, by Buddhists, 45, xxi; followers of Pārśva converted by S. Gautama to the creed of Mahāvīra, 45, 119-29, 420-35.

**Sudinna**, the Kalanda, subject of the first Pārāṅgika, 20, 374; called a useless fellow by Buddha, 85, 237-41.

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**Sudyumna**, *Manu's* son, 49 (1), 90 n.  
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**Sugā**, wife of *Inda* or *Indra*, 10 (11), 189.

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**Sugāṭā**, a devout woman, obtained final salvation, 11, 25; daughter of *Senāpati*, 19, xxvii; one of the first Buddhist nuns, 49 (1), 192.

**Sugataketanā**, a leader of female lay devotees, 21, 360.

**Sugātavakra**, satiated at the *Tarpana*, 29, 220.

**Sugrīva**, *Mṛgaputra's* father king in the town of, 45, 88.

**Suhail ibn 'Amr**, concluded truce with Mohammed, 9, 237 n.

**Suhasta**, a guardian of *Soma*, 26, 72.

**Suhastin**, n. of a *Sthavira*, 22, 288; his twelve disciples, who gave rise to numerous *Kulas* and *Sākhās*, 22, 290 sqq., 290 n.

**Sui**, the pearl of the marquis of, 40, 154, 154 n.

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**Sui-zān**, the first ruler who broke up the Primal Unity, 39, 370, 370 n.; words of S., 40, 7.

**Suka**, the son of Vyāsa, travelled to the sphere of the sun, 88, 375.

**Sukanyā**, daughter of Saryāta, wife of Kyavana, 26, 273-5.

**Sukerasa Bhāradvāja**, n. of a sage, 15, 271, 283.

**Suketā** (good-will?), identified with the sun, 29, 348.

**Sukhākara** = **Sukhāvati**, q.v.

**Sukhāvati**, the Land of Bliss, the paradise or Buddha-country of Amitābha, where there are no women, and existence is by apparitional birth, 21, 389, 417; 49 (ii), v, viii, 28; its Paurāṇik prototype, 49 (ii), xxii; description of S., 49 (ii), 1, 33-44, 49-59, 61-5, 91-8; those who think of the Tathāgata are after death born in S, 49 (ii), 45 sq.; beings who are born in S., 49 (ii), 55-9, 66-72, 98-102, 188-99; how to obtain it, 49 (ii), 166-99. *See also* Buddha-fields, and Paradise.

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**Sūkiloma**, Yakkha, threatens to harm Buddha, if he cannot answer his questions, 10 (ii), 45.

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**Sukrura**, a demon harassing children, 30, 219. *See also* Kūrura.

**Sula**, converted by Buddha, 19, 241.

**Sulabhā Maitreyī**, worshipped at the Tarpāna, 29, 123, 220; entered into the body of Ganaka, to carry on a discussion with him, 88, 237.

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**Sumana**, appointed on the jury at the council of Vesālī, 20, 407, the garland maker, a devout Buddhist, 85, 172; 86, 146 sq., 249.

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**Sumantra** left Rāma in the forest, 19, 65, 65 n.

**Sumantu**, worshipped at the Tarpāna, 29, 123, 149, 220.

**Sumati**, son of Māra, 19, xxii.

**Sumati**, son of a former Buddha Kandraśūryapradīpa, 21, 19.

**Sumati**, n. of a Tīrthakara, 22, 280.

**Sumati**, son of Bhṛgu, author of a version of Manu's Code, 25, xvii, xcv; 88, xi, xii sq., 3, 3 n.

**Sumeru** swayed by the birth of Buddha, 19, 5, 5 n.; chief of mountains, 19, 9; Buddha compared with S, 19, 221, 221 n., 276, 276 n.

**Sumerukalpa**, n. of a Tathāgata, 49 (ii), 6, 101.

**Sumitra**, left the son of Raghu, 49 (i), 66.

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**Sumukha**, perished through want of humility, 25, 222.

**Sun**.

(a) The s. as a heavenly body.

(b) The s. in mysticism and symbolism.

(c) The s. in mythology; world of the s.

(d) Sacredness and worship of the s.

(a) THE S. AS A HEAVENLY BODY.

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(d) SACREDNESS AND WORSHIP OF THE S.

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**Superstition**, *see* *Omens*.

**Supan**, *see* *Sahadeva Sārṅgaya*.

**Suppabuddha**, the Sākyan, swallowed up by the earth, for offending *Buddha*, 35, 153.

**Suppiya**, ascetic, the *Brahmagālā* spoken concerning him, 20, 376.

**Suppiyā**, a devout laywoman, cuts a piece of flesh from her thigh, to procure broth for a sick *Bhikkhu*, 17, 80-5; 35, 172, 36, 116.

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**Sura**, a name of one *Aśvaghosha*, 19, xxxi.

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(a) Guru etc. t. of the Veda in Brāhmanism.

(b) In Buddhism and Gama religion.

(c) In Zoroastrianism.

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**Trisaraṇa**, or Buddha, Dharma, Sangha, 10 (i), 51 n.

**Trishandhi**, invoked for help in battle, 42, 126-9, 632, 637.

**Trishnā**, see Tanhā.

**Trishubh**, see Metres.

**Trita**, an Aptya deity, 12, 47-9, 48 n.; slew Viśvarūpa for Indra, 12, 47 sq. and n.; 44, 250 n.; T. and Thraētaona, 31, 233 n.; Maruts weaken those who are weakening T., 32, 296; a friend of the Maruts, 32, 297, 305, 325, 392; Trita or T., the scapegoat of the gods, 42, 165, 521-8; in heaven blows upon Agni like a smelter, 46, 387; Dvita and T., 46, 406.

**Tritā**, see Trita.

**Tritaus**, wear braided hair, 82, 424.

**Trivarsha**, n. of a teacher, worshipped at the Tarpana, 80, 244.

**Trivriśhan**, father of Tiyaruna, 46, 420 sq.

**Troy** (Ἰλιος, vi/u), siege and conquest of, 82, 44.

**True**, the (sat or satyam, τὸ ὄντως ὄν), is Ātman and Brahman and all this, 1, xxx sq., xxxiii, 130, 278 sq.; 15, 58, 190 sq., 311, 335; 34, cix, 167, 267; 88, 216 sq., 234; when a man sleeps, he becomes united with the T., 1, 98 sq., 98 n.; 84, 350; 88, 210; *all these creatures, my son, have their root in the T., they dwell in the T., they rest in the T.*, 1, 100; creatures, when they have become merged in the T. (either in sleep or in death), and when they have come back from the T., know not that they are merged in the T., or have come back from it, 1, 101 sq.; *now that which is that subtle essence (the root of all), in it all that exists has its self. It is the T. It is the Self, and thou, O Svetaketu, art it*, 1, 101-9; though you do not perceive it, exists, 1, 105; is our real

home, 1, 106 sq. n.; he who understands the T., declares the T., 1, 121; is the abode of the Brāhmī-upanishad, 1, 153; the door of the T. is covered with a golden disk (the sun), 1, 313; by the T. the way of the gods is laid out, by which the sages proceed to the highest place of the True One, 15, 39; 'True of the T.,' a name of Brahman or the Self, 15, 105, 108; 88, 171; rests on the eye, on life (prāṇa), 15, 197, identified with the person in the sun, 15, 199 sq.; there is only one vidyā of the T., 84, lxxii; 88, 245-7; *atrāḍin* is one who declares something beyond by means of the T., 84, 163, 165 sqq.; its secret names, ahar and aham, 88, 246. See also Sat.

**Trust**, see Property.

**Truth**: speaking the t. a proof of being a (true) Brāhmān, 1, 60; 8, 171; *what is true (Om) is the flower and fruit of speech. . . Therefore one should not say what is untrue, but guard oneself from it*, 1, 230; when promises need not be kept, 2, 204, speaking the t., a penance, an observance, a vow, 2, 277, 297; 12, 4, 273; 25, 476, 29, 319; 44, 240; 48, 301, 303; *of* of, and penance for, speaking untruth, 2, 290 sq.; 7, 135, 139, 176; 25, 155, 444; is the best thing, the highest virtue and duty, 4, lxii; 5, 396; 10 (ii), 30; 25, 156; 88, 93; 37, 282-4; falsehood the chief of all sins, 4, 35 n.; 5, 396; 10 (i), 61; 24, 322 sq.; truthfulness required of a priest, 5, 348; the all-importance of t., 7, 51 sq.; the mind is purified by t., 7, 97; 14, 165, 287; 25, 188; 88, 93; one purified by veracity, sanctifies a company, 7, 154; ascetic to utter speech purified by t., 7, 280; 25, 207; truthfulness one of the twelve great observances of a Brāhmān, 8, 167-70, 182; the world rests on t., immortality depends on it, 8, 170; 88, 93 sq.; 48, 540; is the Sastra at the allegorical sacrifice of concentration of mind, 8, 280; what is t.? 8, 311, 314; those whose final goal is concentration of mind, are full of t., 8, 315; the Brahman

is the t., penance is the t., Pragâpati is t., the entities are born from t., the universe is the t., 8, 315; is of the quality of goodness, 8, 325, 373; only the Kshetragña attains to the t. which is great and transcendent, 8, 351; veracity, the duty of householder, Brahmakârin, hermit, and ascetic, 8, 360, 362, 364; the ascetic understands all t., 8, 366-8; abandoning both t. and falsehood, a creature is emancipated, 8, 370; cutting the tree of worldly life with the sword of knowledge of t., 8, 371; *ye shall speak no lie*, 10 (n), 65 sq.; 11, 253, *t. verily is immortal speech, this is a true saying*, 10 (ii), 73; what the world considers true, is false, what the world considers false, is true, 10 (ii), 142 sq.; *for the t. is one, there is not a second*, 10 (ii), 168 sq.; if an elect disciple possesseth the Mirror of T. he may be assured of final salvation, 11, 26 sq.; the Bhikkhu always speaks the t., 11, 190; gods are the t., man is the untruth, 12, 4, 16; 26, 63, 238; the eye is t. (what one sees is true), 12, 78; 26, 285; he who speaks the t., worships the fire, 12, 312 sq.; only by not speaking at all one speaks no untruth, 12, 313, 452; by a deliberate lie, a Bhikkhu commits a pāṭṭiya sin, 18, 32; Buddha rebukes Upananda for not keeping his word, 13, 322; cases when speaking untruth is permitted, 14, 83; miracles performed by the mystic Act of T., 21, 384 sq.; 85, 180-5, 180 n., 185 n.; *that is t. beyond doubt, what has been declared by the Gnas*, 22, 49 sq.; four kinds of speech: t., untruth, t. mixed with untruth, neither t. nor untruth, 22, 150; the Gaina's second vow to renounce all lying, with its five clauses, 22, 204 sq.; how Mithra punishes the liar, 28, 119 sq., 124-6, 128-30, 135, 137, 139 sq., 146 sq.; good for all the world, 24, 26; the speech of him is most proper who speaks t., 24, 77; the power of t., 24, 120, 323 sq.; the worst sin of breaking a promise, 24, 287 sq.; 37, 195; to be sincere and true, a principle of Zoroastrianism, 24, 329; is

entire in the Krīta age, 25, 22, 22 n., *truthfulness is better than silence*, 25, 45; no untruth must be uttered at a Śrāddha, 25, 117 sq.; who is dishonest in speech, is dishonest in everything, 25, 168; necessity of speaking t. in a court of justice, 25, 254, witnesses admonished to speak the t., 25, 268-71, falsehood allowed for pious ends, 25, 272; speaking untruth verbal sin, 25, 484; man is impure in that he speaks untruth, 26, 8, 16; whosoever walks in the way of the gods, walks in the way of t., 26, 344, truthfulness and harmony 'the things advantageous to men,' 27, 380, 388, 393; prayer addressed to Brahman and T., 29, 150; on new and full moon days let him strive to speak the t., 30, 28; for truthful speech Ahura-Mazda rules with absolute sway, 31, 39, 51; Zoroaster abjures the sin of dishonesty and lying, 31, 69, 73; Snātaka must always say the t., 35, 150; what kind of sin is a deliberate lie? 35, 268-70; keeping and breaking promises, 37, 69; necessity for maintaining the t., 37, 72 sq.; a t. that is wicked, 37, 149; self-injury of a liar, 37, 193 sq.; Ārtād and Mitro watch over t., 37, 210; promises must be kept even with the wicked, 37, 210 sq.; fire assisted by t., 37, 355; supports the earth, 42, 199, the gods hold fast to t., the Asuras to untruth, 43, 257; he who speaks t. prospers in the end, 43, 257 sq.; is the threefold lore, 43, 258, 258 n.; libations of ghee identified with law and t., 44, 40; ghee is t., t. sacrificed in faith, 44, 46; *one rule the gods indeed keep, to wit, the t. let him therefore speak nothing but the t.*, 44, 85, 447; the purificatory bath at the 'sacrifice to the Brahman,' i.e. the Vedastudy, is t., 44, 96; those of old became glorious, t.-speaking and faithful to their vow by the three great rites, 44, 144; 'at the first age of the t.' (i), 44, 276; whatever untruth man speaks here is unmixed with earth, as it were, 44, 446; the righteous one is t., and the sun is the t., 44, 457; the divine

- order is the t., 44, 498; the best of true speeches is that which causes no distress, 45, 290 sq.; 't,' i.e. Buddhist religion, *see* Dhammā. *See also* Arstāt, Rashnu, and Satya.
- Truthfulness**, *see* Truth.
- Truths, the Four Noble**, viz. pain, the origin of pain, the destruction of pain, and the eightfold holy way, 10 (i), 52, 67, 67 n., (ii), 132-45; 11, ix, 148-50 and notes; 18, 95-7; 19, 177; 21, 172 sq., 185; 49 (i), 175; those who understand the f. n. t. will not have to take the eighth birth, 10 (ii), 38; the Bhikkhu must know the f. n. t., 10 (ii), 62; part of the original doctrine of Buddha, 11, 221 sq.; 18, xii; *when these n. t. are grasped and known the craving for existence is rooted out, that which leads to renewed existence is destroyed, and then there is no more birth*, 11, 23 sq.; 17, 104 sq.; four truths (dhammā) different from the f. n. t. (sakkāni), 11, 64 sq., 64 n.; were discovered by Buddha alone, they were not among the doctrines handed down, 11, 150-2; by the knowledge of them, Buddha became free from re-birth, 11, 152 sq.; and the Āsavas, 11, 294, 301; and doctrine of Nidānas, 18, 73 n.; people acquire the knowledge of the f. n. t. for the sake of Nirvāṇa, 21, 18, 80; attained by the Act of Truth, 35, 182; if a man does not attain to the perception of the f. n. t., his being born as a man was in vain, 35, 239; followed by the Bodisat for immeasurable aeons of the past, 36, 143; the antidotes made known by Buddha, 36, 217; in their triple order, in their twelvefold form, 36, 298. *See also* Buddhism (2).
- Tryambaka**, cakes sacred to, 30, 98. *See also* Rudra.
- Tryaruna**, worshipped at the Tarpana, 30, 244; the son of Trivriṣhan, a liberal lord, author of a Vedic hymn, 46, 420 sq.
- Tū**, younger brother of the duke of Kāu, father of Hū, 3, 211.
- Tubbā'h**, fate of the people of, 9, 219, 242.
- Tūg**, son of Frēdūn, b, 133-5, 133 n., 137; 87, 28; Salm and T. defeated by Mānūśā'har, 24, 61; 47, 11, 11 n.
- Tū K'hiāo**, mourning rites for his mother, 27, 153.
- Tū Khwai**, the clever cook of Duke Phing, 27, 179 sq.
- Tūla**, a demon harassing children, 30, 219.
- Tū Lin**, preserved parts of the Shū King, 3, 9.
- Tulsidās**, Rāmāyan of, 34, cxxvii sq.
- Tūmāsapa**, n.p., 23, 221; Aūzōbō, son of T., 47, 11.
- Tumīga**, *see* Aupoditeya.
- Tun**, grandson of Count of Wei, 27, 120; son of Duke Ai, 27, 188.
- Tungikāyana**, n. of a gotra, 22, 287.
- Tung-kwo Shun-ṣae**, a Master of the Tāo, teacher of Thien Ṣze-fang, 40, 42 sq., 42 n., 66 n.
- Tung-kwo Ṣze**, perplexed about the Tāo, 40, 66 sq., 292.
- Tung-kwo Ṣze-khī** = Nan-kwo Ṣze-khī, q.v.
- Tung-pho**, *see* Sū Shih.
- Tung Wū**, a Tāoust teacher, 40, 103.
- Tung-yē Kī** recklessly drives his exhausted horses, 39, 151; 40, 23, 23 n.
- Tūra**, Airya, and Sairjma, the three sons of Thraētaona, 4, lix; Frārazi, son of T., 28, 217.
- Tūrak**, n.p., 5, 135, 137.
- Tura Kāvasheya**, n. of a teacher, 12, xxxi sq.; 15, 227; 48, xviii; built a fire-altar for the gods at Kārotī, 48, 279; received teaching from Pragāpati, 48, 404.
- Turanians**, conflict between them and Naotaras, 23, 280 sq. and n.; disputes between T. and Iranians, 24, 52, 52 n.; 47, 135-7; there is hope even for the T. enemies of the Zarathustrians, 31, 133, 141, 141 n.; converts to Zoroastrianism, 31, 188.
- Tūr-ī Aūrvāitā-sang**, n.p., 18, 413, 413 n.
- Tūr-ī Brāḍar-vakhsh**, or Brāḍrēsh the Tūr, or Brāḍrōk-rēsh, or Brāḍ-rēsh, a Karap, enemy of Zoroaster, 5, 195 sq. and n.; 47, 20 n., 40-3, 143 sq.; one of the seven heinous sinners, 18, 218, 218 n.; 37, 111, 111 n.; slew Zarātūst, 24, 267 sq., 267 n.; 47, 44 sq. n.,



77 n., 126; destroyed a righteous man, 87, 185.

**Turka**, 'Turkish demons with dishevelled hair,' 47, xviii, 94, 104.

**Turvāsa**, helped by the Maruts, 32, 391; called from afar through Agni, 48, 33, 36.

**Turvīti**, n.p., 46, 33, 36.

**Tūryaghosha**, the 19th T 'hāgata, 49 (u), 6.

**Tūsa**, Zd. Tusa, son of Nō ur, 5, 119; among the preparers of the renovation of the universe, 18, 78, 78 n.; struggle between T. and the sons of Vaêsaka, 28, 66-8, 66 sq. n.; T. and Khûsrôî, 37, 224, 224 n.; exhorts Keresâsp, 87, 225.

**Tusa**, see Tûs.

**Tushita**, or Tusita, see Heaven (b).

**Turnāmaiti**, n. of a holy woman, 28, 225.

**Tutelary Spirits**, see Gods (n).

**Tutha** is the Brahman, 26, 344.

**Tuttha** became an inheritor of the highest heavens, 11, 26.

**Tuvaśakasutta**, t.c., 10 (ii), 174-7.

**Tvāshtra**, see Ābhūti T., and Visvarūpa T.

**Tvashtr**, god, Indra slew Visvarūpa, the three-headed son of, 1, 293; 12, 47, 164-6; 41, 130; 42, 522; 44, 213 sq., 248; 48, 251, 253; in the Anugītā, 8, 219; is the prince of the Rudras, 8, 346 sq.; invoked and worshipped by offerings, 12, 256 n., 258; 26, 320 n.; 29, 280; 30, 151, 244; 41, 113, 115 sq., 125; 44, 62-6, 291 n., 293; fashions the cast seed into the embryo, 12, 259; 26, 177, 367; 42, 97; dispenser of boons, invoked, 12, 268; 26, 374, 376; why all forms belong to T., 12, 314, 314 n., 317; Vṛtra, the son of T., 14, 32; the honey of T., and the madhuvidyā, communicated by Dadhyañk, 15, 117; invoked for conception and male offspring, 15, 221; 20, 199, 210; 42, 48, 97; 44, 472; 46, 154, 156, 199, 237; is lord of beasts, of cattle, 26, 180, 202; 42, 143; 44, 64 sq., 472; worshipped by Āpri verses, 26, 186 n.; 46, 377; invoked at and worshipped by animal sacrifices, 26, 210; 41, 162; 44, 300; invoked together with Vishnu, 26, 376; invoked and wor-

shipped at the wedding, 29, 32; 42, 96; the fashioner of living forms of cattle, 29, 280; 41, 113, 115; 44, 64 sq., 293; 46, 179; the camel, the son of T., 29, 366; turned the thunderbolt, 32, 127, 137; wit the mothers, 32, 244; lays speech into the horse's feet, 41, 20; 42, 146; the ewe sacred to Varuṇa and T., 41, 162, 406, 411; T.'s chari against jealousy, 42, 18; is preparing a wedding for his daughter, 42, 51, 364-6; the first-born T. invoked, 42, 160; the carpenter, 42, 189 invoked for beauty, 44, 63; seen his son slain, brought Soma for witchery, and withheld it from Indra, 44, 248; the seminal, the multiform, 44, 293; the foremost all-shaped god, 46, 9; father of Agni, 46, 114, 116, 248, 251; Agni being T., grants abundance to heroes, 46, 186.

## U

**Uda**, or Aūdak, demon, 5, 109; 8, 212 sq. n.

**Udāi**, ancestor of Dahāk, 5, 13, 132 n.

**Udaka**, son of Pēdāla, a follower of Pārva, is converted by Gautama the creed of Mahāvīra, 45, 420-3.

**Udakaandra**, the 34th Tathāgata, 49 (ii), 6.

**Udajākāryapa**, n.d., sacrifice to, the ploughing rite, 29, 326.

**Udamaya**, n. of teacher, worshipped at the Tarpana, 80, 244.

**Udāna**, see Prānas (b).

**Udañka** Saulbāyana says that life Brahman, 15, 153 sq.

**Udanya**, or Udanyu, father of Mundibha, 44, 341 n.

**Udara-sāudāya**, n.p., 1, 17.

**Udavasāñyā**, 'yeshā, Sk. t.t., completing oblation, 26, 389 sq., 389 n.

**Udaya**, n. of a Brāhmana, 10 (i), 187, 206, 210.

**Udayamānavapukhā**, t.c., 10 (i), 206 sq.

**Udāyana**, or Uddāyana, king

- Sauvira, became a Gaiṇa monk, 45, 87, 87 n.
- Udayaniyā**, Sk. t.t., completing offering, 44, 402; *but see* Sacrifice (i).
- Udayi**, a Bhikkhu, had a crow's voice, 13, 266; commits a Saṃghādisesa offence, 17, 397-408; inhibited the exhortation of Bhikkhuns, and then went away, 20, 336 sq.
- Udāyin**, tries in vain to make the Bodhisattva enjoy worldly pleasures, 19, 38-46; son of Suddhodana's minister, converted by Buddha, 19, 227; 49 (i), 37-9, 43, 195 sq.; Buddha addresses U., 36, 4, 6.
- Uddaka** Rāmaputta, one of the teachers to whom Gotama attached himself after his pabbaggā, 13, 89 sq.; 36, 46.
- Uddālaka Aruṇi** Gautama, n. of a teacher, 1, xxxiii, 44; 15, 216; 34, cv, cxv, cxviii; 38, 276; dialogue between U. and his son Svetaketu, 1, xxxiii-xxxvi, 92-109, 271; 12, xli; 15, 1 n.; knows the Self called Valuvānara, 1, 84 sq, 88; 48, 393 n.; 48, 288; taught by Kītra Gāṅgyāyani, 1, 271-3; teacher of Yāgñavalkya, 12, xlii; 15, 132-6, 213, 226; 48, 280; quoted, 12, 14; 26, 82, 413; 44, 37, 182; wished to obtain holy lustre, 12, 335 sq., 335 n.; Aruṇi Uddālaka Gautama, father of Nakiketas, 15, 1 n.; instructs Saukeya Prāñayogya on the Agnihotra, 29, 58 sq. n.; 44, 79-85; was a householder, and yet taught his son, 88, 288; challenges the Brāhmanas to a disputation, they choose Saunaka Svaidāyana for their champion, U. A. becomes Saunaka's pupil, 44, 50-6; teacher of Proti Kauśāmbeya, 44, 153.
- Uddālakāyana**, n. of a teacher, 15, 186.
- Uddāyana**, *see* Udāyana.
- Uddeha Gana**, founded by Ārya Rohaṇi, 22, 290.
- Uddhamasoto**, *see* Ūrdhvamsrotas.
- Udena** Kṛtiya, n.pl., at Vesālī, 11, 40, 57 sq.
- Udena**, a king and lay devotee, 13, 302; the ladies of King U. pay homage to Ānanda who preaches to them, 20, 382; questions Ānanda as to how the Bhikkhus dispose of robes, &c., given to them, 20, 383 sq.; how Gopāla's mother became the chief queen of U., 86, 146.
- Udgātri**, *see* Priests (a, b).
- Udgītha**, t.t., explained, 1, 1 n.; meditations on the U., 1, 1-17; 15, 78-84; 84, lxxiv; 38, 247, 252-6, 272-4, 282 sq., 282 n., 292, 303-5, 321, 333, 345-9; 48, 8 sq., 19, 633-6, 664 sq., 676, 691, 696 sq., 707 sq.; the U. of the dogs, 1, 21; is the Praṇava, 15, 307; U. and Āditya (the sun), 34, lxxvii; 38, 333, 346 sq. and n.; either is the U., 34, 83; U. and Udgātri, 38, 197; never used to denote the syllable Om in its connexion with the Rīg-veda and Yagur-veda, 38, 199; the best of all essences, 48, 696 sq. *See also* Om, and Sāmaveda.
- Udgītha-vidyā** in the Brhad-āraṇyaka and in the Kāṇḍogya-upaniṣad, 34, lxxviii; 38, 192-9.
- Udraka** Rāmaputra, the philosopher, Buddha's meeting with, 19, 131, 131 n., 142; 49 (i), 132, 132 n.; was dead, when Buddha began to preach, 19, 167 sq.
- Udumbara**, *see* Trees.
- Udumbarikā Sākhā** of the Uddeha Gana, 22, 290.
- Uduvārika Gana**, founded by Bhadrakas, 22, 291.
- Uggenī**, n. of a town, 10 (ii), 188.
- Ugra**, n. of Rudra, offerings to, 29, 256, 352; 80, 221 sq.; 41, 159 sq. n. of Vāyu, 41, 160.
- Ugradeva**, n.p., 46, 33, 36.
- Ugras**, a class of Kshatriyas, 45, 71, 71 n., 321, 339. *See* Caste (e).
- Ugrasena**, a Pārikṣita, offered horse-sacrifice, 44, 396; father of Rāgimati, 45, 113 n.
- Ugrāyudha**, killed by Bhishma, 49 (i), 113 sq.
- Ūhā**, n. of a river in the Himālaya, 35, 109.
- Ukha**, n. of teacher, worshipped at the Tarpava, 30, 245.
- Ukshah**, son of Vīdi-sravah, 23, 215, 215 n.
- Ukshaya/-ereta**, the Saviour born of Sṛītat-fedhri, forerunner of Saoshyant, 23, 195 n., 220, 220 n., 226 n. *See* Aśvathār.
- Ukshaya/-nemah**, Saviour born of

- Vanghu-tedhri, forerunner of Saosh yant, 28, 195 n., 220, 226 n. *See* Aîshêdar-mâh.
- Ukshyeinti**, wife of Staotar-Vahîstahê-Ashyêhê, 28, 225.
- Ukkahsrâvyakaraka**, father of the demons, harassing children, 80, 212.
- Ukkanâgarî Sâkhâ**, of the Kaurika Gana, 22, 292 sq.
- Ukkhepaniya-kammas**, t.t., Acts of Suspension, *see* Bhikkhus (c), and Samgha.
- Ukshorandhra**, ox-hole, the cloud (?), 82, 392, 396 sq.
- Uktha**, Sk. t.t., hymn, song of praise, 1, 206; 41, xiv-xvi; the senses strove to be the U., 1, 206 sq.; meditation on the U. as identical with the three Vedas, 1, 283 sq.; meditation on the U. as Brahman, or the highest Self, 1, 283 sq; 84, 79; the Âgimârûta U., 12, 209, 209 sq. n.; speculations on the triad U., Sâman (song), Brahman (prayer), 15, 99; meditation on the U., Yagus, and Sâman, 15, 195. U. is Agni, 48, 399.
- Ukthya**, t.t., *see* Sacrifice (2).
- Ullagakkha** (or Âdrakakkha), a Kula of the Uddeha Gana, 22, 290.
- Ulûkhala**, n. of a demon harassing infants, 29, 296; 80, 211.
- Umâ**, daughter of Himavat, tells Indra who Brahman is, 1, 151; the goddess U. (Mahesvarî, Pârvatî) is the best of all females, 8, 219, 347, 347 n.; Sambhu's mistress, 49 (1), 139, 139 n. *See also* Mahesvarî.
- Umm Salmâ**, wife of Mohammed, 6, 70 n.
- Unbelief**, and Belief, represented as two women, 44, 110-12.
- Unbelievers**, *see* Heresy, and Heretics.
- Unborn** (aga): the u (female), and the u. (male) being producing offspring, 15, 250. *See also* Agâ.
- Unchastity**, *see* Chastity.
- Uncle**, *see* Relatives.
- Uncreated**: he who knows the U., is the greatest of men, 10 (1), 29.
- Understanding** (vigñâna), by it we understand what is right and wrong, good and bad, &c., 1, 115; meditation on u. as Brahman, 1, 115 sq.; 8, 338 sq., 15, 57, 65, based on perception, 1, 121; mind and u. husband and wife, 8, 310; a na of the great Self, 8, 332; the Prânas, speech, mind, and u., m up the eight constituents of universe, 8, 336; the twelfth organs, 8, 337; impelling the senses, with Brahman as the preying deity, 8, 338 sq.; determinat is the characteristic of u., 8, 350; the spoke of the wheel of 1 8, 355; the supreme self not reac by u., 8, 367, the truth about m u., egoism, &c., to be underst by the Sannyâsin, 8, 368; the tr of the tree of worldly life, 8, 3 u., and egoism, the two birds i tree, 8, 371 n.; is above egoism 385; proclaims the mind's pov 8, 386. *See also* Vigñâna.
- Undeveloped**, the, or the evolved, or the Unperceived principle (Avyâktam, Sk. t.t.), 8, 80, n., 317, 318 n., 350 sq., 350 439; 84, xxviii, xxxix, 237-42, n., 241, 245, 252; is the source the worlds, and also the end everything, 8, 80, 354, 372; 483; the universe is pervaded Krishna in an u. form, 8, 82, 1 those who meditate on the attain to Krishna, 8, 100; the g elements, egoism, the understand the U., the senses, &c., are Kshetra, 8, 102, 102 n.; 48, 403 the seed of the tree of worldly 8, 313, 371; consisting of the qualities, 8, 331; from the U. first produced the great self, 8, 3 the truth about egoism, the Purusha, &c., to be understood the Sannyâsin, 8, 368; when quality of goodness predominate the U., one attains immortality 373; the U. is of the nature of s and a product, 8, 382; is the dhâna, 8, 382; 84, 258, 258 n.; 354 sq.; a development of the I the Mahat, 8, 382; the U. is ab the self, and above the U. is being, 8, 385; the forest of the B man begins with the U., 8, 386; devotee enters the highest wo which is the U., 8, 390; beyond Great, there is the U., beyond

- U. there is the Person, 15, 13, 22; 34, 237 sq., 243 sq.; 48, 354-8; means the body, and not the *pradhāna*, 84, xxxix, 237-52; that element in Brahman, from which the material universe springs, 34, cxix, 243; is the body in the simile of the chariot, 34, 239; 48, 357-9; means the subtle body, 34, 241 sq., 244; 48, 358; is Nescience, 34, 244; is not mentioned as an object of knowledge, 34, 246; the *Āhnikāra* or I an effect of the U., 48, 62, 72; the U. is merged in the Imperishable, 48, 125.
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**Vafra** Navāza, when flung up in the air by Thraētaona, worshipped Anāhita, and came down unhurt, 28, 68 sq. and n.; reached the distant Rangha, 28, 326, 328.  
**Vāga**, n.d., one of the Rūbhū, 44, 381; Savitrī accompanied by Rūbhū, Vibhū, and Vāgas, 44, 480; plur., a name of the Maruts (?), 46, 292, 294.  
**Vāgapeya**, see Sacrifice (j).  
**Vāgasaneyya**, see Yāgñavalkya.  
**Vāgasaneyins**, quoted, 84, 146, 148; of the Kāva and Mādhyandina branch, 48, 278 sq., 281, 373; Vairvānara-vidyā of the V. (Brihad-āraṇyaka-up., 5, 9), 48, 290 sq.  
**Vāgasaneyi-Samhitā**, Iśā-upaniṣad and Śivasamkalpa in the, 1, lxvi; quoted, 38, 393; V. and Satapatha-brāhmaṇa, 44, xii sq.; on the Purushamedha, 44, xxxiii n.  
**Vāgasravasa**, n. of a teacher, 12, xxxiii, xxxii n.; 15, 226; 48, 390 n.; worshipped at the Tarpana, 80, 244.  
**Vāgasravasa**, n. of a teacher, 12, xxxiii; father of Nakiketas, 15, 1. See also Kusri V.  
**Vāgereza**, n.p., 23, 213.  
**Vāgabdhūmi**, Mahāvira travelled in, 22, 84.  
**Vaggians**, Agātasattu's war against, and Buddha's prophecy about them, 11, 1-4; the ministers of Magadha build Pāraliputta, in order to repel the V., 11, 18 sq.; 17, 101; the V. Bhikkhus of Vesālī, their ten theses relaxing the rules for Bhikkhus rejected by the council of Vesālī, 20, 386-414.  
**Vaggumudā**, n. of a river, 20, 375.  
**Vāgi**, n.d., invoked at the house-building rite, 29, 347, 347 n.  
**Vāgin**, n. of a teacher, worshipped at the Tarpana, 30, 244.  
**Vāgiratna**, n. of a teacher, worshipped at the Tarpana, 30, 244.  
**Vāgra**, n. of a Sthavira, 22, 288; disciple of Simhagiri, 22, 293.  
**Vāgrabāhu**, a royal sage, 19, 97; 49 (1), 94.  
**Vāgrakṣedikā**, t.w., a philosophical Mahāyāna-sūtra, 49 (ii), xii-xix; translated 49 (ii), 111-14.  
**Vāgranāgarī Sākhā** of the Kāraṇa Gana, 22, 291.  
**Vāgrapāni**, n.d., Avalokiteśvara assumes the shape of, 21, 411.  
**Vāgrasena**, n. of a Sthavira, 22, 288, 293.  
**Vāgravāluka**, n. of a river in hell, 46, 94.  
**Vāgrī Sākhā** of the Kaunka Gana, 22, 292.  
**Vāguttarā**, converted by Buddha, 19, 245.  
**Vahidhrōs**, n.p., 5, 146.  
**Vahistōlti**, a Gātha, 31, 187-94.  
**Vahmaēdāta**, son of Māthravāka, 28, 213.  
**Vahman**, the Amshaspand, intercedes for the soul, 4, 373 sq.  
**Vāhrām**, angel, his flower, 5, 104; the mighty, the victorious, 5, 228, 403, 405; the fire in which is V. (Varahrān), 18, 65, 65 n.; the strong (Verethraghna) V. co-operates with the departed soul, 24, 17.  
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**Vāhrām Gōr**, Sassanian king, 5, 200 sq., 200 n.  
**Vāhrām-shād**, n.p., 5, 147.  
**Vāhrām the Vargāvand**, or Shah-pūr, miracles at his birth, 5, li, 221, 221 n.; destroys the fiendish races, 5, li sq., 223, 228 n., 229, 231 n., 232.  
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**Vaibhāshikas**, 'Realists,' a school of Buddhists, 34, 401 n.; 48, 510.  
**Vaibhrāga**, a royal sage, 19, 97; 49 (1), 94.  
**Vaidabhrātīputra**, n. of a teacher, 15, 226 n.  
**Vaidadarvi**, see Purumīlba V., and Taranta V.  
**Vaidarbhi**, Bhārgava, n. of a sage, 15, 271, 274.

- Vaideha**, caste, 25, 404 sq., 407, 409 n., 410 sq., 411 n., 413; Ganaka V., *see* Ganaka.
- Vaidehi**, chief consort of Bimbisāra, 49 (ii), v, 161-5; is instructed in the meditations on Buddha Amitāyus, 49 (ii), 165-99, obtains highest perfect knowledge, 49 (ii), 199.
- Valīśūryagarbha**, the 68th Tathāgata, 49 (ii), 7.
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- Valgavāpa**, n. of a teacher, 15, 118 n.
- Valgavāpāyana**, n. of a teacher, 15, 118 n., 119.
- Vaigayanta**, palace of the gods, 21, 342, 345.
- Vaikarna**, n.d., invoked at the marriage rite, 29, 278.
- Vaikhānasa**, Sk. t.t., a hermit, 2, 192, 192 n.; 48, 705.
- Vaikhānasa Sāstra**, *see* Vaikhānasa-sūtra.
- Vaikhānasa-sūtra**, or the Institutes of Vikhanas on the duties of hermits, is the Sramanaka-sūtra, 2, 155 n., 192 n.; 14, 259, 293; V. and Bauddhāyana Dharma-sūtra, 14, xxxiv; quoted, 25, xxvii-xxix, 202, 203 n.
- Vaikunṭha**, n. of Vishnu, 7, 295. *See also* Indra (a).
- Vainas**, *see* Caste (f).
- Vaināsika**, i.e. Bauddha, 84, 414, 415.
- Vaipaskita**, *see* Tārksya.
- Vaipasyata**, *see* Tārksya.
- Vairokanarasampratimanāḍita**, n. of a Buddha-field, 21, 393, 396, 419.
- Vairokanarasampratimanāḍitārga**, was in a former birth the queen Vimaladattā, 21, 429 sq.
- Vaisālī**, *see* Vesālī.
- Vaisampāyana**, relates the story of the Mahābhārata, 8, 150 sq., 229 sq.; worshipped at the Tarpana, 29, 122, 149, 220; 80, 245.
- Vaisāradyapṛāpta**, n. of a Tathāgata, 49 (ii), 67.
- Vaishvikas**, school of philosophy, non-difference of cause and effect defended against them, 34, xlix, 320-43; refutation of their tenet that the world originates from atoms set in motion by the *adrśhṛta*, 84, 1 sq., 381-400; 48, 517; their belief in a non-intelligent soul, 34, liv; 38, 33-5; 48, 552; teach that the Lord is the operative cause of the world, 84, 17 n., 435; their argument against the Vedāntins, 34, 381; difficulties with regard to their six categories, 34, 394 sqq.; their doctrine may be called semi-destructive or semi-nihilistic, 34, 401, 401 n.; refutation of their doctrine of many Selves, 88, 70; their opinion that the mind only proceeds to the new abode of fruition, 38, 104; forerunners of the V., their doctrine refuted, 45, ix, 237 sq., 343, views of the V. philosophy of Kanāda, refuted, 48, 430-67, 495-500. *See also* Philosophy.
- Vaishvika-sūtras**, quoted, 38, 430.
- Vaishnava**, *see* Soma (b).
- Vaishnava sect**, the Vishnu-smṛiti recast by an adherent of the, 7, xxvii-xxxii; the most important of Hindu sects, 84, xvii.
- Vaishapureya**, n. of a teacher, 15, 118 n.
- Vairamana**, *see* Kubera.
- Vairavasa**, *see* Kubera.
- Vaisradeva**, t.t., *see* Sacrifice (b, j); V. hymn, *see* Priyars (c).
- Vaisrantara** hermitage, Buddha goes to the, 49 (i), 122.
- Vaisvānara**, *see* Agni (d).
- Vaisvānaranirghosha**, n. of a Tathāgata, 49 (ii), 100.
- Vaisvānara-vidyā**, or knowledge of Agni Vaisvānara, 8, 259; 38, 187, 233, 249, 292, 400; 48, 629 sq., 632.
- Vaisvāvasavya**, patronym. of a Hotri, 48, 333.
- Vaisya**: the sacred fire should be fetched from the house of a V. rich in cattle, 29, 13 sq. and n.; takes part in chariot race, 41, 29; sprinkles king from Aśvattha vessel, 41, 84; hired to drink the Surā-liquor, 44, 233; son of V. woman not anointed, 44, 326. *But see* Castes.
- Vaitahavyas**, perished when they devoured the cow of the Brāhmana, 42, 170, 432.
- Vaitālika**, a dreadful mountain in hell, 45, 285.
- Vaitāna-sūtra**, of the Atharva-veda, treats of the horse sacrifice, &c., 44, xvi; on the Purushamedha, 44, xxxiii, xxxiii n., xli, xliii-xlv.

- Vaitarāṇī** (Pali Vetarāṇī), a river in hell, 7, 141 n.; 10 (ii), 124; 44, 438 n.; 45, 95; 'my own Self is the river V.', 45, 104; difficult to overcome, 45, 270; description of it, 45, 280.
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- Vaiśvasvata**, n. of Yama, 15, 3, 3 n. *See also* Manu, and Yama.
- Vaiyāghrapadīputra**, n. of a teacher, 15, 225.
- Vaiyāghrapadya**, Indradyumna Bhāllaveya addressed as V., 1, 87; Budhila Āvatarāṇī addressed as V., 1, 87. *See also* Aupoditeya.
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- Vakhsh**, n.p., 5, 146.
- Vakkali**, was delivered by faith, 10 (ii), 212 sq.
- Vākkhaligga**, *see* Vātsaliya
- Vakkula**, one of the five hundred Arhats who are to become future Buddhas, 21, 198; disciple of Buddha, 49 (ii), 90.
- Vākpati**, Lord of Speech, 8, 262 n.; *see* Vākaspati.
- Vakula**, an eminent Arhat or Bhikshu, 21, 2; 49 (ii), 2.
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- Vala**, demon, undone by Brhaspati, 42, 193, 596.
- Valabhi**, the Gaiṇa council of, under Devarddhi, 22, xxxvii sqq.
- Valāhassa Gāṭaka**, 11, 355 n.
- Valākākaurika**, n. of a teacher, 15, 186 n.
- Vālakhilyas**, dialogue between them and Pragāpati Kratu, 15, xlvii, 291-302; sages who had left off all evil, who were vigorous and passionless, 15, 291; have, through Brahma-knowledge, gone to the road of Brahman, 15, 326; tried to create other gods, 25, 398 n.; by means of the V. the gods ranged over these worlds, 48, 56.
- Valkhash**, or Valkhas, the Askānian, Vologeses I, Parthian king, collected the remnants of the Avesta, 4, xxxvii-xli, xlviii, lxxv; 87, 413, 413 n.; 47, 82 n.
- Vallī**, Sk., 'creeper' used in the sense of 'chapter' in Upanishads, 15, xxiii.
- Vālmīki**, follows after Vyāsa, 19, 11; uttered the poetry which Kṛyavana could not compose, 49 (i), 9.
- Vāmā**, mother of Pārva, 22, 271.
- Vāmadeva**, n. of a Rishi, 11, 172; author of Vedic hymns, 1, 215; 46, 310, 319, 327, 333, 337, 341, 344, 349, 351, 353, 355, 357, 358, 361; became immortal, 1, 244, 246; the Rishi V. says 'I was Manu, I was the sun,' 15, 88; 88, 238; 48, 252 sq., 618; saved himself from starva-

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- Vāmaka**, n. of a Rishi, 11, 172.
- Vāmakakshāyana**, n. of a teacher, 15, 227; quoted, 41, 314, instructed by Sāndilya, 48, 345, 345 n.; pupil of Vātsya, 48, 404.
- Vāmanī**, a name of the highest Self, 43, 272.
- Vanand**, Zd. *Vanant*, constellation, chieftain of the south, 5, 12, 13 n., 21; 24, 91, 91 n., 131; meat-offering to the star V., 5, 336; the star V. worshipped, 28, 9, 16, 97, 97 n., 351; the V. Yast, 28, 310.
- Vanant**, *see* Vanand.
- Vānaprastha**, t.t., Sk, the forester, or hermit, *see* Hermits.
- Vanāra**, n.p., 28, 205.
- Vanasaṁhaya**, n. of a town, 10 (ii), 188.
- Vanaspatis**, 'lord of the forest,' offerings to, 26, 208 sq.; 29, 352, 44, 3 n., 253 sq., 336 n. *See* Soma (c).
- Vandaremaini**, brother of Aregat-aspā, fights against Vistāspa and Zairi-vairi, 28, 80 sq., 80 n.
- Vand-Aūharmanā**, n. of a teacher, 5, 246 sq., 257, 371.
- Vandīd-khām**, epithet of Pēshyōtanū, 5, 229, 229 n.
- Vanfraghern**, son of Yim, 5, 133, 133 n.
- Vangantaputta**, *see* Upasena V.
- Vanghu-dhāta**, son of Hvadhāta, 23, 215.
- Vanghu-fedhri**, the virgin mother of Ukhshyat-nemah, 23, 195 n., 226, 226 n.
- Vangīsa**, desires to know the fate of Nigrodhakappa who had recently attained Nirvāna, 10 (ii), 57-60; praises Buddha, 10 (ii), 73; saying of V. the Elder, 86, 322.
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- Vandīdār**, son of Airā, 5, 133.
- Vānīgagrāma**, Mahāvira at, 22, 264.
- Vanity**, absence of, 8, 103, 114-16, 166, 246; destructive of a man's life, 8, 181; is dark conduct, 8, 320 sq.
- Vāñiya Kula** of the Kaurika Gana, 22, 292.
- Vanōfravim**, the Āspigān, 47, 34.
- Vapāhoma**, *see* Animal sacrifices (c).
- Vappa**, is converted by, and receives the ordination from Buddha, 11, 155 n.; 18, 99.
- Varadatta**, at the head of the Sramanas, under Arishanemi, 22, 278.
- Varāhamihira**, quotes Manu, 25, xcvi.
- Varakasa**, n.p., 28, 212.
- Varanā**, t.t., 'that which wards off,' the non-released soul abides in it, 84, 153.
- Varanāvati**, river, its water wards off poison, 42, 26, 376.
- Varaprabha**, n. of a Bodhisattva, 21, 21 sq., 26 sq.; the 23rd Tathāgata, 49 (ii), 6.
- Varāza**, n.p., 28, 203, 205.
- Vardast**, an author of the Sad Dar, 24, xxxvii.
- Vardhamāna**, *see* Mahāvira.
- Vardhamānaka**, one of the celestial regions, 22, 190.
- Vardhamānamati**, one of the sixteen virtuous men, 21, 4.
- Vāredad-gadman**, Zd. *Varedad-hvarenō*, one of the producers of the renovation, 18, 78 n., 79; 28, 220, 220 n.
- Varedat-hvarenah**, or *Varedad-hvarenō*, *see* Vāredad-gadman.
- Varedhakas**, a tribe, conquered by Vistāspa, 28, 117, 117 n., 280.
- Varena**, *see* Varenya.
- Varenō**, demon of lust, of illicit intercourse, 5, 110; 18, 93; 37, 253, 253 n.; opposes Ard the righteous, 18, 270, 270 n.
- Varenya daēvas**, fiendish inhabitants of Varena, V. fiends, 4, 140; 28, 59, 224, 251, 292; spell against them, 4, 140, 140 n.; the female V. fiend, 28, 29; Ahura-Mazda helps to smite them, 28, 33; flee from Mithra, 28, 136, 144, 155; Fravashis protect from the female V. fiend, 28, 197.
- Vareshava**, the Dānayan, smitten by Keresāsp, 18, 370; 28, 296.

**Vareshna**, son of Hanghaurvaungh, 23, 208.

**Varesmapa**, son of Ganara, 28, 213.

**Varesmô-rao'kah**, son of Frânya, 28, 204.

**Varesmô-rao'kah**, son of Perethu-afzem, 28, 219.

**Vargâvand**, a producer of the renovation, 37, 437, 437 n.

**Vârkakhandi**, quoted by Gobhila, 80, 97.

**Vârkali**, a saying of his, 44, 169.

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**Vârshaganîputra**, n. of a teacher, 15, 224 n.

**Varshna**, son of Hanghaurvaungh, 4, 371.

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**Vârshu(y)a**, n.p., Yâgñavalkya sacrificed for him, 26, 3, 3 n.

**Vârshyâyani**, quoted by Âpastamba, 2, xxviii, 70, 88.

**Varuni**, son of Vâgereza, 28, 213.

**Varuna**, Vedic Indian god.

(a) V. in mythology.

(b) Worship of V.

(c) Mitra and V.

(a) V. IN MYTHOLOGY.

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lordship bestowed on V., 43, 68; the lord of one-hoofed animals, 43, 75; is the repeller of shafts, 43, 101; the heavenly king, the universal sovereign, the representative of the earthly king, 44, xix, 63, representative of the waters, the heavenly sea, 44, xx, xliii; his position in the Vedic pantheon, 44, xx-xliii; called Gumbaka, 44, xxxix, 343; Pragâpati wounded by the shafts of V., 44, 36 sq., 36 n.; seizes him who is seized by evil, 44, 221; connected with winter, 44, 247; the upholder of the sacred law, 44, 251; healed the form of Indra, 44, 252; delivers from sin against V., 44, 265, 265 n.; the whirlpool in the water is either V.'s son or brother, 44, 266; a white-spotted, baldheaded man with protruding teeth is V.'s form, 44, 343; seizes him who dies in water, 44, 346; King V. Âditya, whose people are the Gandharvas, 44, 365; is the self of all the gods, 44, 506; Agni invoked to protect from harm that comes from V., the great god, 46, 138, is glorious through Agni, 46, 148; Agni alone rules over gods like V., 46, 157; the righteous Âditya who supports the human tribes, 46, 307; Agni announces man's sins to V., 46, 325; protector of the laws of the gods, 46, 367, 370; Indra, Yama, V., 49 (i), 197; city of V. in the West, Mukhyâ, Sukhâ, or Nunlokanî, 49 (ii), xxii.

#### (b) WORSHIP OF V.

Prayers addressed to V., 1, 21; 2, 85, 295; 11, 180; 14, 161, 161 n., 246 sq., 250 sq.; 15, 45, 53; 26, 216 sq., 216 n.; 29, 232, 280; 41, 241; 42, 48, 50 sq., 133; hymns to V. ascribed to Vasishṭha, 12, xvii; offerings to V., 12, 394-407, 406 sq. n.; 14, 304; 25, 91; 30, 144, 161 sq., 186, 203 sq., 208, 215 sq.; 41, 50-2, 57 sq., 71, 113, 116, 123, 136 sq.; 42, 349 n.; 43, 238 sq.; 44, 62-6, 75 n., 76, 81, 221, 221 n., 260 sq., 263 sq.; 46, 13, 38, 307, 316, 378, 418; by the Varuna-praghâsas the sacrificer reaches the world of V., 12, 450 sq.; barley sacred to V., 14, 297, 297 n.; 44, 346; expiatory prayers and obla-

tions to V., 25, 272, 272 n.; 26, 381-3, 412 sq.; 44, 208, 346, 506; property of a mortal sinner thrown into the water as an offering to V., lord of punishment, 25, 385, 385 n., invoked with the Rudras, 26, 122, 122 n.; animal sacrifice for V., 26, 221, 428; expiatory bath frees from V.'s snare, 26, 381 sq.; invoked and worshipped at the wedding rite, 29, 32, 169, 281; 30, 187 sq.; the girls worship V., 29, 44; invoked for the protection of a child, 29, 54; sacrifice of sacrificial cord, &c., in water with a V.-verse, 29, 84; Bali offerings to V. and those belonging to V., 29, 85, 85 n., 161; worshipped on crossing water, 29, 127; worshipped at the consecration of ponds, 29, 135; Bali offering and prayer to V. at the horse-building ceremony, 29, 214; 30, 123; 'if thou belongest to V., I buy thee for, or redeem thee from V.,' 30, 53, 269; worshipped for the thriving of horses, 30, 89; Nyagrodha tree sacred to V., 30, 122; invoked at the Upanayana, 30, 151; King V. worshipped at the Tarpana, 30, 243; invited to the Soma, 32, 408, worshipped at the ordeal by water, 33, 256, 258 sq.; the Râgasfiya called a V.-sava, 41, xxv; knot sacred to V., 41, 58; offering to V. in the Sûta's house, 41, 60; the garment of initiation belongs to V., 41, 87; the horse sacrificed for V., 41, 162; 44, xx, xxiii sq.; invoked in medical charms, 42, 1, 3, 10-12, 227, 241 sq., 443; the sin of using V.'s name in vain, 42, 12, 563; prayer to V. for protection against treacherous designs, 42, 88 sq., 389-93; invoked to remove evil bodily marks from a woman, 42, 109; deity and metre, 48, 53; V. and the sacrifice of *Sunabhepa*, 44, xxxiv-xxxvi; invoked for universal sovereignty, 44, 63; is the king of the gods, hence invoked by the Kshatriya, 44, 251; worshipped at the *Ajvamedha*, 44, 281; the eldest god who accepts the sacrifice, 48, 307; Agni invoked to cause, by sacrificiag, V. to go away, 46, 397; Agni invoked to deprecate V.'s anger, 46, 397.

## (c) MITRA AND V.

M. and V. invoked, 12, 91; 29, 43, 97, 231 sq., 287; 30, 52, 56, 92; 32, 441; 42, 37, 102, 122, 153, 211; 44, 385; 46, 110, 115, 127, 237, 309; *Idâ* produced by them, 12, 217 n.; meet *Idâ*, 12, 218, 218 n., 224; grant rain, 12, 241; 32, 115; 42, 172, 436; principal sons of Aditi, 12, 356; 32, 242, 244, 246, 248; prayers to Mitra, Aryaman, and V., 12, 356; new moon offerings to M. and V., 12, 375, 378-81; the waxing and the waning moon, 12, 380; *Vasishtha*, their son, 14, xii, 140; 38, 235; are out-breathing and in-breathing, 26, 39, 144, 213, 41, 89, 122; 48, 270; 44, 181; that which is of M. is not of V., 26, 57; *Sûrya* or Sun, the eye of M. and V., 26, 83, 343; the *Vasativarî* water not to be taken for them, 26, 225; Soma libations to M. and V., 26, 266 n., 269-72, 278, 296 sq.; are intelligence and will, 26, 269 sq.; are priesthood and nobility, 26, 270 sq.; V., Mitra, Agni, 26, 285 sq.; curds offered to them, 26, 315 sq., 316 n.; 41, 105, 108 n.; 44, 268 sq.; deities of a *Ritu-graha*, 26, 320 n.; Agni, M.-V., Indra, win in the race of the gods, 26, 327 n.; offering of a barren cow for M. and V., 26, 387-9; 42, 176; 44, 411; deities of the *Maitravaruna* priest, 26, 436; *Idâ*, their mother, 29, 296; M. and V. compared with Ahura and Mithra, 81, 199 n.; called *vrishanau*, 82, 146; mount their golden chariot, see Aditi and Diti, 82, 243; sons of Daksha, 82, 248; allied with Aditi, 82, 263; the Maruts protect them, 82, 273, 278; Aryaman, i. e. Aryaman, M. and V., 82, 326, 330; invoked with the Maruts, 82, 375, 386, 419, 423; the *Mitravaruna*-eyed gods in the North, 41, 49; that which is hewn by the axe, churned, and cooked by fire belongs to V., that which is broken off by itself, self-produced, and cooked by steam, to Mitra, 41, 67 sq.; to V. belong plants grown in ploughed ground, to Mitra the *Nâmha* plants, 41, 71; anointed



- with water from the river Sarasvatī, 41, 73 sq.; by his two arms the king belongs to M. and V., 41, 88, 93, 93 n., 99, 105; informed of the king's consecration, 41, 89; offerings to M. and V., 41, 120-2, 186; 43, 270, 270 n.; 44, 215 n.; 46, 95; disease shut out by their command, 42, 39 sq.; allies against enemies, 42, 91; poured love into the waters, 42, 105; call the king to the throne, 42, 113; the gods that guard the amṛita, 42, 135, 364; the house enfolded by V is uncovered by Mitra in the morning, 42, 195; surround the sun with lustre, 42, 210; the heavenly rulers, 42, 557; share of Mitra, lordship of V., 43, 68; the divine duad, M. and V., expressing the close relation between the sun and the heavens, 44, xx-xxii, from out of M. and V. the Go and Āyus (Stomas) were formed, 44, 139; worshipped at the performance of the Go and Āyus Stomas, 44, 142 sq.; Mitra is this world, V. is yonder world, 44, 268 sq.; who is righteous unto M. and V.? 44, 382; animal sacrifices to M. and V., 44, 402; V., Mitra, Aryaman, kindle Agni, 46, 31; the two Mitras = Mitra and V., 46, 33, 36; (*these are*) the two kings M. and V. with graceful hands, who watch over the beloved ambrosia in the cows, 46, 75; Aryaman, Mitra, and V., he who walks round the earth, 46, 103; Aryaman, M., and V. fill the cloud, 46, 103; Agni makes them get refreshing drink, 46, 109; thrice every day V., Mitra, and Agni bring Tanūnapāt to the sacrifice, 46, 236; M. and V. and the Maruts sing a pleasant song to Agni, 46, 268; invited to the sacrifice together with Agni, 46, 281; follow the law, when they make the Sun rise on heaven, 46, 356.
- Varuṇadatta**, one of the sixteen virtuous men, 21, 4.
- Varuṇāni**, n.d., mother of Sleep, 42, 167, 485.
- Varuṇapraghāsa**, t.t., the second of the four seasonal sacrifices, 44, 75, 75 n., 78. *See* Sacrifices (J).
- Vāruṇī**, n.d., invocation to, 14, 251.
- Vāruṇy-upanishad**, *see* Upanishads (a).
- Varūthin**, n. of a teacher, worshipped at the Tarpana, 80, 244.
- Vasa Arvya**, hymn of, 48, 112, 112 n.
- Vāsabhagāna**, Bhikkhu Kassapa-gotta of, 17, 256-61.
- Vāsabha-gāmika**, appointed on the jury at the council of Vesālī, 20, 407.
- Vasalasutta**, t.c., 10 (ii), 20-4.
- Vasativarī-waters**, *see* Water (b).
- Vāsava**, the gods hear the well-spoken words of, 10 (ii), 64.
- Vāseṭṭha**, Pali for Vasishṭha, the Rishi, 11, 172.
- Vāseṭṭha** and Bhāradvāja, two young Brāhmanas, instructed and converted by Buddha, 10 (ii), 108-17; 11, 168-203; addressed by Buddha, 85, 229.
- Vāseṭṭhas**, the Mallas addressed as 11, 101 sq., 121-8.
- Vāseṭṭhasutta**, t.c., 10 (ii), 108-17.
- Vashat**, *see* Sacred syllables.
- Vāshkalī**, questions Bāhva about Brahman, 88, 157.
- Vāshpa**, one of the five first disciples of Buddha, 19, 172; converts Śāriputra, 19, 193; a distinguished Arhat, 21, 2; 49 (ii), 2.
- Vasini**, the initiated boy given in charge to, 80, 154.
- Vasishṭha**, famous Rishi, author of Vedic hymns, esp. of the 7th Mandala of the Rig-veda, 1, 216, 220; 29, 127; 32, 376, 380, 383, 386, 388, 437; 48, 332; married a Kāṇḍālī Akshamālā, 2, 175 n.; 25, 333, 331 n.; 49 (i), 45; asks Brahman about final emancipation, 8, 314; most Varuṇa hymns ascribed to V., 12, xvii; the Dākṣhāyana sacrifice called the V.-sacrifice, 12, 376, 376 n.; mentioned in the Vāsisṭha Dharmaśāstra, 14, xi sq., 16, 124, 140, born without a mother, 14, 180 n.; one of the seven Rshis, 15, 106; revered by King Antideva, 19, 12; 49 (i), 10, 101; Bharata and the Rshi V., 19, 95; a great Rishi king, 19, 274; Ganadhara of Arhat Pārva, 22, 274; Khumbya and V., 23, 224 n.; a sage and Pragāpati, 25, 14; Sukālin (manes), offspring of V., 25, 112; swore an oath before King

- Sudās, 25, 273, 273 n.; 83, 98, 98 n.; formerly only priests of the V. family could be Brahmans, 26, 434 n.; 44, 212; worshipped at the Tarpuṇa, 29, 122, 220; 80, 244; honoured as teacher, 29, 141; imprecations against V., 82, xlv n.; quoted by Nārada, on lawful interest, 83, 66; accused of witchcraft, 83, 98; 42, 1; the son of Brahman's mind, having parted from his former body in consequence of the curse of Nimi, was, on the order of Brahman, again procreated by Mitra and Varuṇa, 88, 235; Indra makes V. his Brahman priest, 42, 1; a Brahman and Purohita, 42, lxx; V. and the Atharva-veda, 42, lxx, lxx n.; steals food in the house of Varuṇa, 42, 372; is the breath, 48, 5; on the relation between Varuṇa and Indra, 44, xxii; V. taught Indra the Virāg, and Indra taught V. the expiation rites of a Soma-sacrifice, 44, 212; teacher of Parāśara, 48, 92; had reached intuition of the highest truth, yet entered after death on other embodiments, 48, 650 sq.; could not arrange the Vedas, 40 (i), 9.
- Vāsiṣṭha-Dharma-sāstra**, or V.-Dharma-sūtra: relation between the Baudhāyana, V., and Gautama-Dharma-sūtras, 2, lii, lvii-lx; its relation to other works on Dharma, 7, xvi-xx; 14, xvii-xxv; connected with the Rishi Vasishṭha of the Rig-veda, 14, xi sq.; belongs to one of the schools of the Rig-veda, 14, xli-xv; 25, 613; its position in Vedic literature, 14, xiii, xv-xvii, xix, xxvii; its date, 14, xv, xxv-xxvii; its home in Northern India, 14, xvi, xxvii; portions of the work not genuine, 14, xxi-xxv; text and translation, 14, xxvii sq., 1-140; quotes a Mānava Dharma-sūtra, 25, xxii, xxxi-xxxiv; quoted in Manu-smṛiti, 25, xxix sq., 278, 278 n.
- Vāsiṣṭha gotra**, Trisalā of the, 22, 191, 193, 226, 230; Sthaviras of the V. gotra, 22, 286, 288, 290, 292, 294.
- Vasishṭhas**, descendants of Vasishṭha, wear braided hair, 32, 424. *See also* Vāsetṭhas.
- Vāsiṣṭhas**, a school of the Sāma-veda, 14, xv n.
- Vāsiṣṭhī** = Yurā, wife of the Purohita Bhṛigu, 45, 65 sq.
- Vāsiṣṭhīyā Sākhā** of the Mānava Gana, 22, 292.
- Vasor dhārā**, t.t., 'shower of wealth' oblation, 48, 213 sq.; its mystic meaning, 48, 221 sq. *See also* Sacrifices (i).
- Vassa**, V. rules, *see* Monks, and Rainy season.
- Vassakāra**, n. of a Brāhman, prime-minister of Magadha, 11, 2-5; Sunidha and V., the ministers of Magadha, who build Pāṭaliputta, 11, 18-21; 17, 101 sqq.
- Vāstavya**, a name of Rudra, the god of cattle, 12, 200 sq.
- Vāstoshpati**, n.d., 'lord of the homestead,' prayers and offerings to, 25, 91, 91 n.; 29, 85; 80, 95, 158; 41, 43 n.; 42, 640; sacrifice to V. on entering a new house, 29, 95 sq.; worshipped at house-building rites, 29, 215, 346 sq., 429; 80, 123, 205 sq.; the genius of home, 42, 135, 343, 494 sq.
- Vasu**, *see* Vasus.
- Vasubandhu**, composed a commentary on the Saddharma-puṇḍarīka, his date, 21, xxii; refers to the Millindapañha, 86, xvii.
- Vasudēva**, king of Sauryapura, 45, 112 sq., 115 sq.
- Vāsuḍeva**, n. of Krishna, 8, 75, 91, 98, 130, 230, 235, 254, 310, 312, 393; is everything, 8, 75; appears in four forms, as V., Saṅkarshana, Pradyumna, Anuruddha, 11, 267 n.; 84, 440 sq.; called bhagavat, the highest Lord, is the highest Brahman, and the highest cause, 84, xxiii, li, 440; 48, 23, 87, 127, 524 sq., 527, 529; from V. originated Saṅkarshana, 84, li; a surname of Kapila, who burned the sons of Sagara, 84, 294; to be worshipped, 84, 440; the only real essence, 84, 442; dialogue of V. and Arguna on knowledge originating in a future life, 88, 328 sq.; the god with the conch, discus, and club, who fights with an irresistible strength, has

no equal, 45, 48; *when V. is not meditated on for an hour or even a moment only; that is loss; that is great calamity, that is error, that is change*, 48, 85 sq.;—Vāsudevas are never born in low families, 22, 225; the mothers of Vs. wake up after seeing seven auspicious dreams, 22, 246. *See also* God (*d*), *Kṛishna*, *Pradyumna*, and *Vishnu*.

**Vāsuki**, n. of a Nāga king, chief among serpents, 8, 89, 353 n., 21, 5; offering to V. at the house-building, 80, 124.

**Vasukra**, author of a Marutvatiya hymn, is Brahman, 1, 169.

**Vasundarā**: Sundara and V (should be Sunda and Upasunda), 19, 125.

**Vāsupūgya**, n. of a Tīrthakara, 22, 280.

**Vasus**, a class of gods, 1, 35; 46, 42, 45, the morning-oblations belong to them, 1, 35 sqq., 50; 44, 173, 443, 480 n.; a Sāman addressed to them, 1, 36; with Agni at their head, 1, 41; 8, 88; 84, 216; seen within *Kṛishna*, 8, 92; alarmed at the greatness of *Kṛishna*, 8, 94; invited to sit on the Prastara, 12, 93; V., Rudras, Ādityas, the three classes of gods, 12, 135, 239; 26, 350, 411; 41, 241, 246, 264; 42, 135, 161, 48, 33, 75; 44, 291 n., 312 sq.; 'Vasu's means of purification,' Vasu is the sacrifice, 12, 186-8; eight V., enumerated, 15, 140; 26, 411; 44, 116; the purifying power of Vasu invoked against the sin caused by defiled food, 15, 312; rise in the East, lords of the East, 15, 338, 48, 100; Buddha mistaken for one of the eight V., 19, 72; 49 (1), 71; the manes of fathers, 25, 127; practised penance, 25, 475; Rudra together with the V., 26, 59; Agni with the V., 26, 93; 46, 157; invoked, 29, 198, 207, 344, 347; 80, 157, 159; 82, 296; 42, 55; 48, 25; 46, 198, 253; the cow, or Aditi, the daughter of the V., 29, 199, 275; 80, 174; 'if thou belongest to the V., I buy thee for the V.,' 80, 53; worshipped at the Tarpana, 80, 243; Maruts called V., 82, 334, 374, 378, 386, 412; Rudra the best Vasu, 82, 419; are

non-eternal beings, 84, 202; enjoy the nectars of the sun, 84, 216; 48, 368-70; the Vasu, dwelling in the air, the wind, 41, 103, 281; eight V. created, 41, 149 sq.; the wise gods, 41, 231; fashioned the earth, 41, 233, Ādityas, V., and Angiras, 42, 89; bestow goods (*vasu*), 42, 116; help in battle, 42, 119, 121; *Bṛhaspati* with the V., 42, 135; the honey-lash (of the *Asvins*), daughter of the V., 42, 230, deities and metres, 48, 53; share of the V., lordship of the Rudras, 48, 68; where they wish to lay the *Gārhapatya*, 48, 118; Agni is Vasu, 48, 213; 46, 22; *but see* Agni (*d*), invited to the sacrifice together with Agni, 46, 281; have released the buffalo cow bound by the foot, 48, 354; Agni kindled by the V., 46, 372; Ādityas and V. are qualified for meditations, 48, 335-7; V. and Manus, 49 (1), 197; Indra and the V., *see* Indra (*e*).

**Vasuruta** Ātreya, author of Vedic hymns, 46, 372, 376, 378, 380.

**Vasūyava** Ātreyaḥ, authors of Vedic hymns, 46, 417, 419.

**Vasvi**, is the Soma-cow, 26, 59.

**Vāta**, Wind (god): offering to V. by the student who broke his vow, 25, 454; the friend of the waters, 82, 449, the greatness of his chariot, 82, 449; the breath of the gods, the germ of the world, 82, 449 sq.; hymns to V., 82, 449-51; the treasure of the immortal placed in his house, 82, 451; wafts medicine, 82, 451; *Bṛhaspati* tied an amulet for swift V., 42, 85 sq.; the broad atmosphere guarded by V., 42, 89; V. and Parganya invoked against the serpents, 42, 153, 161; *Prāna* is V., 42, 219; is the Gandharva, his Āpsaras the waters, 48, 232; expiatory oblation at a Soma-sacrifice to V., 44, 210; goes forward in triumph, 46, 325.

**Vātagiri**, demon converted by Buddha, 19, 242.

**Vatsa**, underwent the ordeal of fire, 25, 274, 274 n.; *Rishi*, 41, 358. *See also* Vatsas.

**Vatsa gotra**, Sthaviras of-the, 22, 287, 293.

**Vātsaliya** (Prk. *Vatṣaliya*) Kula, of the *Kāraṇa Gana*, 22, 291; of the *Kauṭika Gana*, 22, 292.

**Vatsanapāt** Bābhrava, n. of a teacher, 15, 119, 187.

**Vātsapra** hymn, *see* Prayers (c).

**Vatsas**, make five Avadāna cuttings, 12, 192 n.

**Vātsamanāvīputra**, n. of a teacher, 15, 224 n.

**Vātsīputra**, n.p., 15, 224 n., 225.

**Vātsya**, n. of a teacher, 12, xxxiii; 15, 118 n., 119, 186 n., 187, 227; 43, 272, 404.

**Vātsya gotra**, Sthiragupta of the, 22, 295.

**Vatṣagāmani**, King, Buddhist canon written down during his reign, 10 (i), xiii sq., xxv, xxxix.

**Vatthugāthās**, certain verses of the *Sutta-nipāta* so called, 10 (ii), 56, 125-8, 184-90.

**Vatthu-viggā**, a quack science, 11, 19 n.

**Vāvātā**, t.t., the king's favourite wife, 44, 387.

**Vavri** Ātreya, author of a Vedic hymn, 46, 407.

**Vāyasa**, knew the *kushtha* plant, 42, 6, 681.

**Vayodhas**, *see* Indra (a).

**Vāyu**, or *Vai*, or *Vāē*, the Genius of Destiny, good or evil, 4, 52, 52 n., 89 n.; 24, 17, 17 n.; invoked by Zarathustra, 4, 213 sq., 213 n., good *Vāē* comes to meet the departed soul, 4, 373; pitiless *V.* or *Destiny*, 4, 382 sq.; meat-offering to *V.*, 5, 336, 336 n.; cake-offering to the good *V.*, the spirit of air, 5, 383; 18, 62, 62 n.; stationed at the *Kinvaḍ* bridge, 5, 383 n.; 'the good spirit,' 18, 59 n., 64 n.; the bad *V.*, identified with the demon of death, 18, 62, 62 n.; the long-continuing lord, 18, 78, 78 n.; the bad *V.* who carries off the soul, 18, 93, 96, 341, 341 n., 355, 353 n.; powerful to destroy, invoked, 28, 10, 18, 34, 334; worshipped in the *Rām Yast*, 28, 249-63; one part of *V.* belongs to the Good Spirit, one to the Evil Spirit, 28, 250, 250 n., 260, 260 n., 262 sq.; invoked by maids for a husband, 28, 258, 258 n.; glorification of his many names,

28, 258-62; works the good of Ahura-Mazda and the Amesha-Spentas, 28, 259; invoked in battle, 28, 260 sq.; Sovereign *V.* of the long Period, invoked, 28, 350, 350 n., 353; no one can escape from *V.* the bad, 24, 89, 89 n.; warning against the demon *V.*, 31, 189, 192 sq. and n., *V.* whose influence appertains to Spenta-Mainyu, worshipped, 31, 271 sq., 272 n., 277; Khusrōš's meeting with *V.*, 37, 223-5, 223 sq. n. *See also* *Rām*.

**Vāyu**, Air, Wind, Vedic god.

(a) *V.* in mythology

(b) Worship of *V.*

(a) *V.* IN MYTHOLOGY.

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**Veda, Vedas.**

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**Vedanās**, t.t., sensations, pain arises from them, 10 (ii), 136 sq.

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**Vedānta-mīmāṃsā**, or inquiry into the Brahman as being one with the embodied self, 34, 9, 9 n.

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**Vedānta texts**, meaning 'Upanishads,' 1, lxxxvi, 8, 8, 174 n.; 25, 213, 213 n., 215; *Krishna* the author of the V. t., 175q., 113; reward conferred by them, 25, 59, 59 n.; what the study of the V. t. presupposes, 34, xxxii, 9-15; Brahman the uniform topic of all V. t., 34, xxxii, 22-47, 190; why V. t. are to be studied, 34, 9; all the V. t. teach that the cause of the world is the intelligent Brahman, 34, 60 sq.; have a twofold purport; some of them aim at setting forth the nature of the highest Self, some at teaching the unity of the individual soul with

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- Vedārtha-saṃgraha**, a work of Rāmānuga, 34, xxi; 48, 78; quoted, 48, 138.
- Vedehiputto**, metronymic of Agāta-jatru, king of Magadha, q. v.
- Vēdi**, *see* Altar.
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- Vediśā**, n. of a town, 10 (ii), 188.
- Vēdvoist**, a rich Karap, Zoroaster sent to, 47, xi, xxv.
- Vegayanta**, n. of a heavenly palace, 35, xi.
- Vēh-āfrid**, n.p., 5, 138.
- Vehicles**, rules about the use of, for Bhikkhus and Bhikkhunīs, 17, 25-7; 20, 359 sq.
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- Veṭuvana**, n.pl., 10 (ii), 85, 87.
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- Vēnā**, female disciple of Sambhūta-vigaya, 22, 289.
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- Vepakitti**, *see* Vemakitti.
- Veracity**, *see* Truth.
- Veraṅgā**, n.pl., Buddha takes a meal there, and the gods moisten it with the sap of life, 86, 37 sq., 38 n.
- Verethraghna**, n.d., who wears the glory made by Mazda, 4, 221, 221 n.; invoked and worshipped, 4, 248; 28, 6, 10, 15, 17, 32, 34, 36, 38; friendship between Mithra and V., 28, 137, 139; in the shape of a boar, with iron feet, &c., 28, 137, 235; ten incarnations in which V. appeared to Zarathustra, 28, 231-8; powers given by V. to Zarathustra, 28, 231, 238-40; the Bahrām Yašt dedicated to V., 28, 231-48; invoked in battle, 28, 242 sq., 246-8; his raven incarnation, 28, 294 sq.;

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- Vesālī** (Pali), Sk Vairālī, the city of Magadha, 10 (ii), 188; Sārandada temple at V., 11, 4; Buddha at V., 11, 28-34, 40, 57, 59 sq.; 17, 108-24, 210; 19, 252-67; 20, 101 sqq., 189, 320 sq.; Buddha's followers spend the rainy season round about V., while he stays at Beluva, 11, 34 sq.; Buddha praises V. and its Ketiyas, 11, 40; Buddha's farewell to V., 11, 64; 19, 282 sq. and n.; Dāgaba at V., 11, 134; the courtesan Ambapālī of V., 17, 105, 171 sq.; the *Likkhavis* of V., 17, 106-8; *see also* *Likkhavis*; council of V., 19, xi, xii, xv; 20, 386-414; the place of Buddha's Nirvāṇa, 19, 277; Buddha sets out on a journey from Rāgagaha to V., 20, 98, a stronghold of Gainism, 22, xii, xvi; Mahāvīra, a native of V., 12, 264; 45, 261.
- Vesālīe**, i.e. Vairālīka, Mahāvīra called so, 22, xi.
- Vesavātīka Gana**, founded by Kāmarddhi, 22, 291.
- Vesko**, progeny, slain by Keresāsp, 37, 198, 198 n.
- Vessa** or Vessika, Pali for Vaisya caste, 10 (ii), x. *See* Vaisya.
- Vessāmitta**, n. of a Rishi, 11, 172.
- Vessantara**, an earthquake caused by his unbounded generosity, 35, 170-8; why did V. give away his wife and children? 36, 114-32; etymology of the name, 36, 125 sq. n.
- Vessavara** Kuvera, *see* Kubera.
- Vetāla**, a kind of ghost, kills him who does not lay him, 45, 105.
- Vetaraṇī**, *see* Vaitaraṇī.
- Vetkādīpa**, n.pl., a Dāgaba at, 11, 132, 135.
- Vēvan**, among the preparers of the renovation of the universe, 18, 78, 78 n.
- Vibhu**, the hall of Brahman, 1, 276, 277.
- Vibhu-pramita**, a name of the hall in the city of Brahman, 1, 132 n.
- Vibhus**: Savitri accompanied by Rābhus, V., and Vāgas, 44, 480.
- Vibhvan**, one of the Rābhus, 32, 343, 345; 44, 381.
- Vioces**, conquered by King Ambarīsha, 8, 301-3; the v. of priests, warriors, husbandmen, and artisans, 24, 105 sq.; death better than v., 25, 224, about oppression and greed, 37, 105; four heinous v., 37, 177. *See also* Morality, and Sin.
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- Vidagdhā Sākalya**, *see* Sākalya.
- Vidarbhī-kaundinya**, n. of a teacher, 15, 119, 187.
- Vidārva**, or Vidarva: the white horse, the son of V., 29, 131, 204, 327; 80, 238.
- Vidas** (n. of a family), make five Avadāna cuttings, 12, 192 n.
- Vidast**, n.p., 5, 141.
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- Vidhartri**: Agni addressed as V. or Bhaga, 46, 186, 190.
- Vidhātṛi**, a name of the Selt, 15, 311; Vaisnavadeva offering to V., 29, 86, 320, invoked at the house-building rite, 29, 347.
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- Vidura**, has a discourse with Dhritarāshira, 8, 136, 149 sq.; though born from a Sūdra mother, he possessed knowledge of Brahman, 34, 224, 228; 48, 338 sq.
- Vidut**, n. of a religious book, 42, xx.
- Vidyā**, Sk. t.t. 'knowledge,' 34, lxvii-lxxvi, 6, 152. *See* Cognition, Knowledge, and Meditation.

- Vidyādhara**gopāla, founder of the Vidyādhari Sākhā, 22, 293.
- Vidyādhara**s, the palankin Kandrapabhā adorned with a train of couples of, 22, 197; a V. entered the mouth of a Dānava who had swallowed his wife, 85, 217; a V. committed adultery with a queen, was caught, and became invisible, 85, 217; enemies of the Dānavas, attendants of Śiva, 85, 217, 217 n.; souls of V., 48, 198.
- Vidyādhari Sākhā** of the Kauṛika Gana, 22, 292, founded by Vidyādharagopāla, 22, 293.
- Vidyākara**, a Brahman converted by Buddha, 49 (i), 191.
- Vidyāraṇya**, Upanishads effered to by, 15, ix.
- Vigara** ('age-less'), river in the world of Brahman, 1, 275-7; 84, lxxxi n.
- Vigaya**, king of Dvārakāvatī, became a Gaiṇa monk, 45, 87, 87 n.
- Vigayadevī**, mother of Mandikāputra and Mauryaputra, 22, 286 n.
- Vigayaghōṣa**, a Brāhmaṇa, converted by the monk Gayaghōṣa, 45, 136-41.
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- Vigñāna**, t.t., 'knowledge' or 'understanding', a name of the individual soul, 84, lvi; 48, 214, 760; is the self-consciousness springing up in the embryo, 84, 404 n.; Baud-dhas maintain that only V. exists, 84, 418; 48, 502; a name of the internal organ, 88, 48, 82; 'he who dwells in V.', 48, 214, 279, external things only inferred from V. or ideas, 48, 500;—*vigñānakosa*, *vigñānamaya*, he who consists of knowledge, the soul, 84, xxxviii, 66, 273; 88, 33; 48, 210, 213, 236, 384, 760. *See also* Understanding.
- Vigñāna Bhikṣu**, acquainted with the Anugītā, 8, 197, 201-4.
- Vigñānaskandha**, Buddhist t.t., group of knowledge, 84, 402, 402 n., 426 n.
- Vigñānātman**, t.t., cognitional self or soul, 84, 70, 120, 124, 174, 329.
- Vigñānavādin**, t.t., an idealist, 84, li, 401, 418 n.
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- Vihāras**, Buddhist monasteries: Ananda went into the V., 11, 95 sq., 95 n.; rules about cleaning V., 13, 158-60; 20, 272-84, 294-8; V. allowed to Bhikkhus, 18, 173; built by laymen for Bhikkhus, 18, 302-5; on the furniture allowed in the V., 17, 27-31; 20, 163-9, 209, 216-20; storerooms for robes to be appointed by the Saṃgha, 17, 201 sqq.; fastened with a bolt, 17, 234; meaning of the word V., 17, 386 sq. n.; rules about cloisters (*kāṅkama*) and bathrooms (*gantāghara*) for the Bhikkhus, 20, 102-13, 103 n.; rules about pools and tanks for bathing, 20, 114 sq.; on the building of privies in the Ārāmas, 20, 154 sq.; on the building of V. and other dwellings for Bhikkhus, 20, 157-63, 170-9, 189-91, 208-16; to give V. to the Saṃgha is the best of gifts, 20, 160; pictures in V., 20, 172 sq.; rules about the apportioning of lodging-places in V., 20, 200-6; why should V. be built for the houseless monks? 36, 1-4; why do Bhikkhus trouble about superintending buildings? 36, 92-6; King Milinda has a V. built, 'the Milinda Vihāra,' 36, 374.
- Vihārabhūmi**, *see* Holy places.
- Vikakṣhaṣā**, the throne in the world of Brahman, 1, 276, 277.
- Vikārabhūmi**, *see* Holy places.
- Vikarna**, a Kaurava, 8, 38.
- Vikāra**, t.t., expansion (of intelligence), 84, xxix.
- Vikhanas**, *see* Vaikhāṇasa-sūtra.
- Vikṭravīrya**, grandson of Saṃtanu, 49 (i), 138 n.
- Vilambā**, n. of a giantess, 21, 373.
- Viligi**, and Āligi, snake-deities, 42, 28.
- Vilikhat**, a demon harassing children, 80, 211.
- Village-boundaries**, contiguous in time of peace, 44, 306 sq.
- Vimala**, n.p., receives the upasam-padā ordination from Buddha, 18, 110 sq.
- Vimala**, a Rāshi, defeated by the love-god, 19, 149.
- Vimala**, n. of a Tīrthakara, 22, 280.
- Vimala**, n. of a Bhikṣu, 49 (ii), 2.
- Vimala**, a world, in it the daughter



- of the Nāga-king Sāgara appears as a Buddha, 21, 253 sq.
- Vimaladatta**, n. of a king, 21, 380.
- Vimaladattā**, wife of King Subhavyūha, converted with all the other women of the harem, became afterwards a Bodhisattva, 21, 419-30.
- Vimalagarbha**, prince, converts his father Subhavyūha, 21, 419-30; is reborn as Bhaishagyarāga, 21, 430.
- Vimalānana**, the 7th Tathāgata, 49 (ii), 6.
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- Vimalanetra**, prince, converts his father Subhavyūha, 21, 419-30; is reborn as Bhaishagyarāgasamudgata, 21, 430.
- Vimalaprabha**, the 9th Tathāgata, 49 (ii), 6.
- Vimānas**, or palaces of the gods: Mahāvīra descended from the V. Pushpottara, 22, 190, 218; the Laukāntika V. are eightfold and infinite in number, 22, 195; Arishanemi descended from the V. Aparāgita, 22, 276; Rīshabha descended from the V. called Sarvārthasiddha, 22, 281.
- Vimatisamudghātin**, son of a former Buddha Kandraśūryapradīpa, 21, 19.
- Vimokkhā**, Pali t.t., stages of deliverance, 11, 213 n. *See* Deliverance, and Meditation (b).
- Vināsp**, n.p., 5, 146
- Vinatā**, Garuda, son of, 8, 90, 90 n.
- Vinaya**, 'Discipline,' rules of the Buddhist Order, taught under the head of Dhamma, 10 (i), xxxiii; Oldenberg's researches into the growth of the V., 10 (i), xxxiv; oral tradition to be considered as authority for the true teaching of Buddha, when agreeing with Scripture and V. 11, 67-70; regulations concerning putting and answering questions about V., 18, 262 sq.; the rehearsal of the V. of the Five Hundred at Rāgagaha, 20, 370-85; Upāli and Ānanda examined about V. regulations, 20, 374-7; discussion about the minor and lesser rules at the council of Rāgagaha, 20, 377-9.
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- Vinayavāda**, *see* Philosophy.
- Vindā-i-pēḍāk**, n.p., 5, 146 sq.
- Vindhya**, one of the princes of mountains, 8, 346.
- Vindhyakoshtika**, n.pl., the Muni Arāda lives on, 49 (i), 77.
- Vinirbhoga**, n. of an aeon, 21, 354.
- Vinitā**, n.pl., Rīshabha entered the state of houselessness in, 22, 283.
- Vigñāna**, *see* Consciousness, and Vigñāna.
- Viparīti**, invoked at birth ceremonies, 30, 55.
- Vipasā**, a saint, afflicted with disease, 36, 10.
- Viparyin**, the first of the seven Tathāgatas, 21, 193.
- Vipīṇīḍak**, 'the paederast,' one of the seven heinous sinners, 18, 218, 218 n.
- Viprabandhu**, one of the Gaupāyanas, 46, 415.
- Viprakitti**, n. of a teacher, 15, 120, 187. *See also* Vernakitti.
- Vipras**, satiated at the Tarpana, 20, 219. *See also* Superhuman beings.
- Viptak**, 'the pathic,' one of the seven heinous sinners, 18, 217 sq. and n.
- Vipula**, the chief of Rāgagaha hills, 36, 55.

**Vīra**, a disciple of Asvaghosha, wrote a treatise on 'non-individuality,' 19, xxxiii.

**Vīrabhadra**, a Gaṇadhara of Pāṇḍava, 22, 274.

**Vīrāḥ**, had seven sisters who were as wives to him, 18, 397 sq.

**Vīraṅga**, son of Tāz, 5, 132.

**Vīrāḡ**, Sk., name of a metre of ten syllables, 1, 59 n.; 26, 68; 29, 145; 41, 183, 196; 44, 65, 335, 335 n., 403 n., 408, 418, 459; 46, 55; food identified with V., 1, 59 sq.; 80, 175; 48, 12, 38, 50, 54, 87, 204; 44, 291, 408, 418; resembles the sacrifice (with ten utensils), 12, 11, 11 n.; 44, 3; an incomplete V., 12, 390; 26, 374; wife of Indra, 15, 159; connected with Manu, 25, lxiv, 14; Somaśads, sons of V., 25, 111; Soma is of V. nature, 26, 68; consists of thirty syllables, 26, 112; 48, 94, 385; 44, 291, 310 n.; water, the milk of Padyā V., 20, 97 sq., 199, 274; 80, 129, 172; V. and Svarāḡ, 80, 167; the ātman puruṣavidhā identified with the V. of the latter Vedānta, 84, cvi, cxxii sq.; Varuṇa gained the V. metre, 41, 40 n.; Agni is the V., 41, 183, 196, 297; 48, 70, 87, 204; in a list of gods, 42, 80; the shining female heaven (dawn), 42, 211, 667; begotten by the Brahmatārin (the sun), 42, 215; became Indra, the ruler, 42, 216; Prāṇa is V., 42, 219; Vāḥ V., daughter of Kāma, 42, 221, 593; tigers and two-year-old kine were produced in the form of V., 48, 18 sq.; the undiminished V. is the world of Indra, 48, 94; the sacrifice is V., 44, 3, 459; identified with Śrī, beauty and prosperity, 44, 65; the meeting of the Agnihotra cow and the calf is the V., 44, 81; Indra learnt the V. from Vasishṭha, 44, 212; is this earth, 44, 212; Varuṇa is V., the lord of food, 44, 222; created by Pragāpati, 44, 310; is the metre belonging to all the gods, 44, 351; consists of forty syllables, 44, 403, 403 n.; Puruṣa born from the V., and V. from Puruṣa, 44, 403 sq.

**Vīraḡa**, n. of the Buddha-field of the Padmaprabha, 21, 66, 68.

**Vīragā**, river in the world of Brahman, 48, 648.

**Vīragahprabha**, n. of a Tathāgata, 49 (ii), 66.

**Vīrāspa**, son of Kaṇesna, 28, 209.

**Vīrāta**, n. of a warrior, 8, 37, 39.

**Vīriyavat**, see Dhīra.

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**Virūpa**, n.p., 46, 42.

**Virūpāksha**, n. of a god, 21, 4; worshipped at the Tarpana, 29, 121, 149.

**Viś**, i.e. the Vaisya caste. *See* Caste, and Vaisya.

**Viśadha**, n.p., 23, 210.

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**Viśāla**, n.d., worshipped at the Āgrahayana festival, 29, 131.

**Viśālā**, n. of the palankin of the Arhat Pārśva, 22, 273.

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**Viśasēna**, *see* Viśhvakṣena.

**Viśeshamati**, one of the sixteen virtuous men, 21, 4; son of a former Buddha, 21, 19.

**Viśeṣas**, t.t., elements, 15, 313.

**Viśhavidyā**, Sk., science of venoms, 44, 367 n.

**Viśhnu**, the god.

(a) In mythology

(b) In mysticism and philosophy.

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**Vishnu**, Ārya, of the Mātara gotra, a Śhāvira, 22, 294.

**Vishvukumāra**, elder brother of Mahāpadma, 45, 86 n.

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**Vishvaksena** (Viśasēna), i. e. **Kṛishna**, the best of warriors, 45, 290, 290 n.

**Vishvākāritra**, n. of a chief Bodhisattva, 21, 284, 364, 367, 394, 442.

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**Water.**

(a) The element w.

(b) Sacredness of w.

(c) The Ws. deified, goddesses.

(a) THE ELEMENT W.

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- Wei-tâu**, the Great Bear, got the Tâo, 39, 136, 244, 244 n.
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- (b) In Indian law and custom.
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- (a) Social and legal position of w. in India.
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- (c) W. in Buddhism.
- (d) W. in Gâna religion.
- (e) W. in Zoroastrianism.
- (f) W. in China.
- (g) W. in Islâm.

*See also* Abortion, Adultery, Daughters, Impurity, Marriage, Mother, Niyoga, Prostitution, Sexual intercourse, Widows, and Wife.

(a) SOCIAL AND LEGAL POSITION OF W. IN INDIA.

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402; 48, 230; 44, 219; *husbands, doubtless, are the support of w.*, 12, 441; can neither give nor receive a son except with husband's permission, 14, 75, 334; w. shall be witnesses in cases concerning w., 14, 82; 25, 266, 266 n.; 38, 82; false evidence regarding w., 14, 83; 25, 271; the son of an unmarried damsel, 14, 86 sq., 227; punishments and penances for w. who have offended, 14, 108-12; 25, 382; fine for killing a female of the Śūdra caste, 14, 118; crimes by which w. become outcasts, 14, 133; fighting with w. forbidden, 14, 200; punishments for murder of w., 14, 202; purchase and sale of w. denounced as a crime, 14, 207 sq.; laws regarding w., 14, 231-5; 25, 611 sq.; 38, xiii; the learned lady Gārgī Vāṅknavī, 15, 130 sq., 136-9; violence towards w. recommended, 15, 217; the sixty-four accomplishments of w., 22, 282, 282 n.; honour due to w., 25, lxvii, 85 sq.; deceiving w. and Śūdras, 25, 160; forming part of the booty, 25, 231; employed in the royal service, 25, 236; betray secrets, hence to be removed from a king's council, 25, 239; the king must deliberate on the behaviour of the w. in his harem, 25, 240; the king shall protect the property of unprotected w., 25, 257 sq. and n.; may exceptionally be witnesses, 25, 267; swearing falsely to w. at marriages allowed, 25, 273; stealing w., punishment for it, 25, 310, 498; 38, 227, 362 sq.; to protect w., arms may be taken up, 25, 315; all w. must be carefully guarded, 25, 327-30; 38, 367; six causes of the ruin of w., 25, 329; slayers of w. put to death, cannot be purified, 25, 382, 469; pregnant w. not punished for committing nuisance, 25, 392; how w. allure men, 26, 30 sq.; are given to vain things, 26, 53; beauty of w., 26, 113; 44, 294 sq.; neither own any self nor do they own any heritage, 26, 367; shall not be charioteers, 29, 364; a w. approaches a friend for a gift, 32, 313; a charitable w. is worth more than a miserly man, 32, 356; in the case of a w. a

sentence passed may be reversed, 38, 16 sq. and n.; valid and invalid transactions of w., 38, 49 sq.; law of limitation regarding property of w., 38, 61 sq.; females (slaves) as articles of sale, 38, 150, 150 n.; purchased, 38, 175 sq., 176 n.; intercourse with unchaste w. permitted, 38, 180 sq.; lawsuits raised by w. inadmissible, 38, 234; w. are not entitled to bestow gifts, or to sell property, 38, 264; must not be put under restraint, 38, 288; for w., representatives must proffer plaint or answer, 38, 288; are easily deceived by forged documents, 38, 307; law about possession of w. and slaves, 38, 311; gifts to be bestowed on idiots, aged and infirm, w. and children, 38, 349; treatment of a w. violated against her will, 38, 366 sq.; punishment for adulterous w., 38, 367; *see also* Adultery; vices of w., 38, 368; gift of w. forbidden, 36, 121; the male lies on the right side of the female, 41, 199; 43, 81; a female injures no one, 41, 202; a perfect w. is fair-knotted, fair-braided, fair-locked, 41, 232; sisters without a brother, bereft of strength, 42, 22, 258 sq.; mentioned before men, 42, 93; unmarried girls live with mother, father, or brother, 42, 254; female head-gear, 42, 538 sq.; *people do not kill a w., but rather take (anything) from her (leaving her) alive*, 44, 62; there is no friendship with w., 44, 71 sq.; wool and thread is w.'s work, 44, 219; one who is in his prime of life dear to w., 44, 295; made to be attendant upon man, 44, 300; brotherless girls, i.e. w. of evil conduct, go to hell, 46, 335.

#### (b) W. IN BRĀHMANISM.

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birth, 1, 243-5; Arthashastra, the knowledge which Sūdras and w. possess, a supplement of the Atharva-veda, 2, xxxii, 171, 171 n.; are not initiated, 2, 2 n.; how the Brahmacārin should behave towards w., 2, 11, 34; 14, 152-4, 157; 25, 69; must not refuse alms to Brahmacārins, 2, 12; the Brahmacārin should not gaze at, or touch w., 2, 25 sq., 188; the recitation of the Veda must be interrupted, when a student and a Sūdra w. look at each other, 2, 34; purification prescribed on touching a w., 2, 59; penances to be performed by w., 2, 84, 84 n.; an initiated person shall not eat the leavings of w., 2, 122, 122 n.; rites and customs to be learnt from w., 2, 138, 138 n., 171; 29, 182; 30, 255; shall not perform religious rites, sacrifices, vows, fasts, 2, 139, 270, 270 n.; 25, 161, 196, 437; 30, 267; newly-married or unmarried damsels, sick w., and pregnant w. must eat before the householder, and may eat even before guests, 2, 204; 7, 216; 14, 265; 25, 96, 96 n.; 29, 86; rules for the Snātaka with regard to w., 2, 222, 224; 14, 243; 25, 137; 29, 123, 317-19, 409; 30, 85; funeral rites for female relations, 2, 253; 7, 86; 14, 28, 28 n., 177 sq.; 29, 358 sq.; a person who sacrifices for w. not to be invited to a Śrāddha, 2, 257; sins whereby w. become outcasts, 2, 281, 281 n.; dying in defence of w. and children secures beatitude, 7, 67; 25, 416; impurity of w. after a miscarriage, 7, 90; 14, 182; 25, 179; impurity on the death of w., 7, 90; 25, 180; the marriage ceremony is considered as the initiation of w., 7, 90; impurity by death and childbirth, with regard to w., 7, 91 sq.; the mouth of a w. is always pure, 7, 103; 25, 192; religious rites for girls, except marriage rites, performed without sacred texts, 7, 114; 25, 42, 330, 330 n.; 29, 57, 183 sq., 298, 397; 30, 59, 62; while engaged in performing penances or rites securing success, one must avoid conversing with w., 7, 151; 14, 124, 305,

323; 25, 476; rule about sipping of water for w., 7, 199; the share of departed w. and maternal ancestors in the Śrāddhas, 7, 238 sq.; Lakshmi resides in the body of a married w., and of an unmarried damsel, 7, 299; Lakshmi resides in virtuous w., 7, 300 sq.; become corrupt by neglect of family rites, 8, 41; even w. attain the supreme goal, 8, 85, 85 n., 255; 'seven females,' giving birth to the universe, 8, 287, 287 n.; association with w. belongs to the quality of passion, 8, 324; among w. who are a source of happiness, the Apsarases are chief, 8, 347; the goddess Māheśvarī, the chief of 'those who are followed by men full of desires,' 8, 347; the altar represented as a w. embracing the man (fire), 12, 63; 26, 119 sq.; the offering-spoon is female, the dipping-spoon is male, 12, 71; w. eat apart from men, 12, 259; maidens worship Rudra Tryambaka to obtain husbands, 12, 441; rules of purification for w., and Sūdras, 14, 21, 167; what has been handled by w. must be purified, 14, 22; Indra and the w., 14, 33, 61; belong to Soma, Gandharva, and Fire, before they belong to men, 14, 133; begging from w., 14, 157; 44, 50; are pure at the time of dalliance, 14, 170; *are considered to have no business with the sacred texts*, 14, 178; 25, 330; less severe penances for w., 14, 221, 223; an ascetic must not speak with w., 14, 282; are the devatā of the loving person, 15, 143; the creation of w., 15, 215; aged w. perform rites at the birth of a child, 19, 7; names of w., 25, 35, 76 sq.; 29, 183, 297; 30, 58, 283; are naturally wicked, 25, 69, 330; milk of w., forbidden food, 25, 171; no funeral libations for wicked w., 25, 184; mode of purification for w., 25, 193; punishment in future births of w., 25, 499; pursued by Rakshas, 26, 35; Gandharvas fond of w., 26, 53; 42, 34; auspicious or evil bodily marks of w., 29, 21, 165; 30, 42, 256 sq.; 42, 109, 260 sq.; 48, 81; happy young w. who are not widows

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to, nor approach a w. in her courses, 7, 228; 25, 135, 137; the look of a w. in her courses is contaminating at a *Śrāddha*, 7, 250; 25, 119; rules for w. during their courses, 14, 32 sq.; 15, 218 sq.; 25, 179; 30, 199, 199 n., 268, sin of intercourse with menstruating w., 25, 466; the *Dikshita*'s garment beaten by the priest, in case part of it may have been spun or woven by an unclean w., 26, 10; in the presence of a recently confined woman or one in her courses, *Veda*-study must be interrupted, 29, 81, 117, 141. *See also* *Ātreya*.

#### (c) W. IN BUDDHISM.

*Bad conduct is the taint of w.*, 10 (i), 61; love of man towards w., to be destroyed by the *Bhikkhu*, 10 (i), 69; contempt for w.'s body, 10 (ii), 160; as mourners, at funerals, 11, xi; excluded from accompanying the funeral procession, 11, xlii; so long as no w. or girls belonging to their clans are detained among the *Vaggians*, by force or abduction, so long they will prosper, 11, 3 sq.; '*how are we to conduct ourselves, Lord, with regard to womankind?*' '*Don't see them, Ananda.*' '*But if we should see them, what are we to do?*' '*Abstain from speech, Ananda.*' '*But if they should speak to us, Lord, what are we to do?*' '*Keep wide awake, Ananda.*' 11, 91; the *Bhikkhu* abstains from the getting of any w. or girl, of bondmen or bondwomen, 11, 191; the *W.-Treasure of King Sudassana*, 11, 256 sq.; the ideal of a beautiful w. and a virtuous wife, 11, 256 sq.; a *Bhikkhu* must not lie down, nor take a seat in secret with a w., 13, 32, 42; a *Bhikkhu* must not preach the *Dhamma* in more than five or six words, to a w. unless another man be present, 13, 32 sq.; a *Bhikkhu* must not journey with a w. even as far as the next village, 13, 47; female lay disciples of *Buddha*, 18, 109 sq.; 17, 216-25; delusions by w., one of the dangers in which interruption of *Vassa* is permitted, 18, 315 sq.; the longing of pregnant w., 17, 295; attempts to delude *Buddha* by w., 19, 38-46,

53 sq.; 49 (i), 36-48; Buddha disgusted at the sight of the sleeping w., 19, 54-6; 49 (i), 56-9; cf. 18, 102 sq.; the wiles of w., 19, 253-6; 35, 294-7, 297 n.; not to be saluted by Bhikkhus, 20, 195; a Bhikkhu should not look into the face of the w. who gives him food, 20, 291; Buddha is very reluctant to admit w. into the Order, and declares that that religion will not last long in which w. are allowed to enter into the homeless state, 20, 320-6; are capable of Arhatship, 20, 322; 35, 297 n.; if no w. had been admitted to the Order, Buddhism would have endured for a thousand years, 20, 325; 35, 186; Ānanda caused the dead body of Buddha to be saluted by w. first, 20, 379; Ānanda blamed for exerting himself for the admission of w. into the Order, 20, 380; there is no womankind in Buddha-fields, 21, 194, 197, 377, 477; w. as preachers, 21, 213-20, 336 sq., 336 n., 346, 348; ladies hear the Saddharmapundarīka, 21, 248, 424; cannot occupy the ranks of Brahma, Indra, chief guardian of the four quarters, Kakravartin, Bodhisattva, 21, 252; cannot reach Buddhahship, but the daughter of Sāgara changes her sex to become a Buddha, 21, 252-4; a Bodhisattva's conduct towards w., 21, 263-6; capable of perfect enlightenment, 21, 316 sq., 319-24; 49 (ii), 199; merits acquired by young ladies who hear the law preached, 21, 328-35; a preacher of the law discerns by his smell whether a pregnant w. will bear a boy or a girl, &c., 21, 344; a w. who hears the Bhaṣṭagyaśāstra chapter of the Saddharmapundarīka will never be reborn again as w., but as a Bodhisattva in Sukhāvatī, 21, 389 sq.; Gadgadasvara assumes the shape of a w. in order to preach the Lotus to w., 21, 401 sq.; w. who wish to have beautiful offspring adore Avalokiteśvara, 21, 409; conditions under which the Lotus of the True Law may be entrusted to w., 21, 432 sq.; ladies studying the Abhidhamma, 35, 24 sq.; mentioned

before men in the phrase 'a w. or a man,' 35, 83, 83 n.; 36, 89, 127 sq. n., 175; 49 (ii), 123, 125, 129, 139; Khugguttarā remembered her previous births, 35, 122; reveal secrets through infirmity, 35, 141; w. whose good actions bare fruit in this life, 35, 172; influence of Buddhism on w., 35, 297 n.; a married w. sins only in secret, 36, 82; rules of conduct towards w. for Bhikkhus, 36, 98, 98 n., 100; there are men who have become w., and w. who have become men, 36, 101; a w. without a husband despised, 36, 140; the life of w. is always darkness, 49 (i), 4; w. of the seraglio viewing a royal procession, 49 (i), 28-30; saints seduced by w., 49 (i), 38 sq.; despise their female nature, 49 (ii), 19; Stryāgāra, 'Frauenzimmer,' 49 (ii), 64 n. *See also* Bhikkhunīs.

#### (d) W. IN GAINA RELIGION.

The world is greatly troubled by w. who are the causes of all sin, 22, 21, 48, 81; Mahāvīra renounced the female sex, 22, 80; on the conduct of Gaina monks with regard to w., 22, 303; 45, 5, 74-6; one of the twenty-two troubles (parīśaha) to be vanquished by a Gaina monk, 45, 9, 11; empty houses i.e. in which there are no w., 45, 12 n.; *do not desire (w.), those female demons, on whose breasts grow two lumps of flesh, who continually change their mind, who entice men, and then make a sport of them as of slaves. A houseless (monk) should not desire w., he should turn away from females,* 45, 35; nothing in the world offers so many difficulties to the monk as w., he should therefore avoid their company altogether, 45, 186, 204; w. and water cause loss of sanctity to a Gaina monk, 45, 266; heretics, slaves of w., see no harm in intercourse with w., 45, 270; are a great temptation to monks, how they must be avoided, 45, 270-8; *one man (w.) have in their heart, another in their words, and another still in their actions. Therefore a monk should not trust w., knowing that they are full of deceit,* 45, 274; though acquainted with the Strī-

veda, men get into the power of w., 45, 274; seduced by their senses and by w., men are born again and again, 45, 318; men whom w. do not seduce value Moksha most, 45, 330. See *Isa* Gaiṇa monks and nuns, and Gaiṇa nuns.

(e) W. IN ZOROASTRIANISM.

Impurity of, and rules regarding to, w. during their menses, defilement by menstuous matter, 4, lxxviii sq., lxxxI, 65, 80, 185-9; 5, lx, 248, 251, 261, 265, 270 sq., 276-85, 304, 333, 340 sq. n.; 18, 191, 228, 447; 24, 111, 270, 296, 302-5, 332-4, 340, 353; 87, 45, 100-2, 162, 164, 187, 432, 446; 47, 168; w.'s diseases (abnormal issues) created by Angra-Mainyu, 4, 9; the earth wanting a good husbandman, is like a maiden without a husband, 4, 29; an object of contract, like cattle or fields, 4, 45 sq., 45 n.; a w. who has been delivered of a still-born child, 4, 62-5, 91 sq.; difference of rules of purification according to sex, 4, 110, 127; belong to the earth, 4, 144; law about seduction, 4, 178 sq.; atonement for intercourse with a w. during her sickness, 4, 206-8; may act as priests, as well as men, 4, 307-9, 307 n., 327; 5, 332 sq., 332 n.; 87, 95; the sacrifice of w. and children accepted, 4, 339; the fiend of menstruation (Gēh), 5, 15 sq., 15 n., 283, 283 n.; menstruation and generation, 5, 60 sq.; carrying the corpse of a pregnant w., 5, 247, 247 n., 319, 319 n.; pollution of pregnant w. punishable, 5, 272; fire to be maintained in the dwelling of a pregnant w., 5, 316 sq.; not marrying a husband a sin worthy of death, 5, 322 sq.; honourable position of Mazdayasnian w., 5, 367, 367 n.; virtuous w. protected by Spendarmad, 5, 373, 376 sq.; provisions made for wives and daughters of a deceased pater familias, 18, 183-99; law of inheritance and w., 18, 183-7, 195 sq.; 87, 486; fit and unfit w. for adoption, 18, 190 sq.; Fravashis of holy w., of w. who have many sons, worshipped, 28, 224-8; 81, 197, 204, 209, 215, 219, 224, 273, 279; maids pray to Vayu for

a husband, 28, 258, 258 n.; the holy w., well principled and obedient to her husband, 28, 318, 321; not to be witnesses, 24, 78, 78 n.; 87, 38, 58; virtues of a w., 24, 108; ceremonies performed both by men and w., 24, 263; sacred thread-girdle to be worn by w and men (sic), 24, 268, 270; dangers to menstruation, 24, 277; dangers to pregnant w. to be avoided, 24, 277 sq.; sin of slander regarding w., 24, 305 sq.; the only Nyāyis for w. is obedience to their husbands, 24, 320 sq.; all w. must have the Dvāzdah-hōmāst celebrated, as an atonement for menstruation, 24, 330 sq., 330 n.; sin and punishment of w. committing adultery, 24, 331 sq.; garments fit for menstuous w., 24, 355; Haoma grants offspring to w., and husbands to the maidens, 81, 237; good men and w., whom Ahura knows, worshipped, 81, 253, 257, 268; the w. who have many sons worshipped, 81, 336, 385; stately w. of good parentage worshipped, 81, 340; holy w. summoned to the sacrifice, 81, 342; the house-mistress, and the holy woman forward in good thoughts, words, and deeds, 81, 386; law about property of w., 87, 18, 148; conflicts between childless w. and pregnant w., 87, 41; about well-taught w., 87, 45; about the care of a pregnant w., 87, 45; stealing w. (slaves), 37, 58 sq.; condemned for wizard's spells, 87, 65; sin of bartering w. for w., 87, 66; about a w. without a guardian, 87, 71; about theft by w., 87, 76; sin of giving weapons to w., 87, 78; a w. may marry one of two men condemned to death, 87, 78; fitness of w. for judgeship, if acquainted with the law, 87, 80; relation of sexes, 87, 109-12; damsel given by an idolator to a Mazda-worshipper, 87, 148; a w. who is reverent, 87, 485; heretics buying their w. as sheep, 47, 89.

(f) W. IN CHINA.

One of Wū's 'ten men' (ministers) was a w., 8, 128 n.; overseers of states shall find helping connexions for (destitute) w., 8, 180; worship of female ancestors, 8, 323, 326,

326 n., 332; an unfortunate w. who has been seduced bemoans her fate, 8, 437 sq.; a lady assures her lover of her affection unto death, 8, 440; those who exercise forbearance with the ignorant, learn even from w., 16, 65, 66 n.; ignorance and retirement are proper in w., 16, 100, 101 n.; rules for w. driving in a chariot, 16, 205, 206 sq. n.; 27, 96 sq.; male and female are separate, but they seek the same object, 16, 243; 'the firm correctness of a w., in peeping out from a door,' 16, 293; their work in the preparation of silk, 27, 36, 28, 16, 16 n., 223 sq., rules of propriety in intercourse between male and female, 27, 77 sq., 105, 454 sq., 470; 28, 298 sq.; ladies who should not be called by their names, 27, 100 sq.; tie up their hair in mourning, 27, 129, selling of concubines, 27, 145; mourning costume of w., 27, 156; w. paying visits of condolence, 27, 163; 28, 166; places of men and of w. at the funeral, 27, 175; on the roads men take to the right, w. to the left, 27, 244; their part in the ceremonies connected with the silkworm rearing, 27, 265; regulation of w.'s work, 27, 278, 278 n., 303, 435, 479; 28, 431; deer and w. sent as tribute to the ruler, 27, 433, 433 n.; the strong and the weak, 27, 440; *the w. follows (and obeys) the man:—in her youth, she follows her father and elder brother; when married, she follows her husband; when her husband is dead, she follows her son. 'Man' denotes supporter. A man by his wisdom should (be able to) lead others*, 27, 441; education of girls, 27, 477, 477 n., 479; w.'s dress, 28, 15 sq.; at festival meals w. do not remove the dishes, 28, 20; different mourning for males and females, 28, 44; the positions and functions of male and female, 28, 62; distinction between males and females, 28, 104; a man not to die in the hands of w., nor a w. in the hands of men, 28, 173; a man considers the head the most important to him, a w. the waist, 28, 389; the female overcomes the male by her stillness, 39, 32, 104; the members of

the royal harem do not pare their nails nor pierce their ears, 89, 231; the male precedes, the female follows 39, 335; to be gentle and obedient 40, 243; the masculine is pure and moves, the feminine turbid and rests, 40, 250.

#### (g) W. IN ISLĀM.

Female infanticide of ancient Arabs, 6, x, 132 sq., 132 n.; position of w. amongst the Arabs, 6, xi female infanticide forbidden by Mohammed, 6, lxxv, 135, 256, 256 n. 9, 4, 280, 322; degradation of w. in Islām, 6, lxxv sq.; 'believing w. included in the promise of reward in future life, 6, lxxvi, 70, 70 n. 89, 183, 261; 9, 143 sq., 194, 233 *your w. are your tithes*, 6, 33; not to be approached during menstruation 6, 33; two w. equal to one man as witnesses, 6, 45; property of w., 6, 71-5, 77, 'the chapter of w.' in the Qur'ān, 6, 71-96; men superior to w., 6, 77; law regarding w., 6, 90 Jewish and Christian w. allowed to Muslim, 6, 98; preference of sons to daughters, 9, 5, 174; those who cast imputations on chaste w. shall be cursed in this world and the next, 9, 76; persons by whom w. may be seen unveiled, 9, 76 sq., 147 sq.; to be chaste and modest, not display their ornaments, 9, 76 sq., 148; rules for social intercourse of w. past childbearing, 9, 81; privileges granted to Mohammed in the matter of w., 9, 146; damsels in paradise, 9, 170, 180, 220, 249, 261-3, 317; female offspring despised, 9, 212; absurdity of ascribing daughters to God, while men have sons, 9, 250, 252; law relating to w. who have fled from idolators to the Muslims, 9, 279 sq.; duties of Muslim w., 9, 280.

**Womb:** the great Brahman is the w., in which Krishna casts his seed, 8, 107; earth, air, space, water, light, mind, and understanding, termed seven ws., 8, 260; performances for steadying the w., 42, 284, 467. *See also Birth, Body (parts of), and Transmigration.*

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**Works, or Actions.**

- (a) Good, useful, holy w.
- (b) Knowledge or devotion, and w.
- (c) Results of w., retribution.

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- (b) Origin, dissolution, and renovation of the w.
- (c) Two, three, and more worlds.

(a) VIEWS ABOUT THIS W. (COSMOLOGY) AND WORLDLY EXISTENCE.

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**Yōlta**, or Yōltō, or Yōstō, or Yōkō Fryānō, son of Fryān, one of the seven immortal rulers, 18, 256, 256 n.; 28, 216, 216 n.; 87, 29, 29 sq. n.; worships Anāhita, and solves the riddles of Akhtya, 28, 72 sq. and n. *See also* Gōst-i Fryān.

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## ADDENDA AND CORRIGENDA

- Page 18, col. 1, l. 20, read '*see* (i)' for '*see* (1)'
- " 32, " 2, l. 15 from below, read '*Ātar*' for '*Atar*'
- " 121, " 1, l. 39 sq., read '*see* Holy persons. *See also* Castles' . . .
- " 122, " 2, l. 5 from below, insert '26, 452, 452 n.;' before '44, 79'..
- " 135, " 2, l. 11, after 'three)' insert 'Morality (b)'
- " 138, " 1, l. 9, read '7, 135' for '17, 135'
- " 170, " 2, l. 27, read 'befools' for 'be fools'
- " 202, " 1, l. 10, read '(n)' for '(n.)'
- " 202, " 1, l. 11, read '(n)' for '(n.)'
- " 216, " 2, l. 23 from below, read 'Frâdûn' for 'Frêdûn'
- " 233, " 1, l. 9, read 'Sâkhâ' for 'Sâkha'
- " 249, " 2, l. 25, read 'Ātman' for 'Atman'
- " 258, " 2, l. 16, read 'Sacrifices (i)' for 'Sacrifices (k)'
- " 262, " 1, l. 7, read 'Hâlingava' for 'Hâlingava'
- " 268, " 1, l. 16 from below, put *comma* instead of *semicolon* after 319 sq.
- " 283, " 2, after l. 22 insert 'Hui or Liang, King, contemporary of Kwang-ze, 40, 321'
- " 285, " 2, l. 5 from below, read 'I' for 'I'
- " 297, " 2, l. 22, read 'Ingratitude, penance for, 7, 177; those who have' . . .
- " 305, " 1, l. 9, read 'Vistâspa' for 'Vistâspa'
- " 318, " 2, l. 5 from below, add 'See 3ze-kâo'
- " 342, " 1, l. 14, read 'Lî-khû' for 'Lîkhû'
- " 383, " 1, l. 19 from below, after '*See also*' insert 'Bhikkhus (b), Gaina monks, Gaina religion, Gainas, and'
- " 392, " 1, l. 39, add '*See also* Nôdar'
- " 399, " 2, l. 13, read '*see* Bhikkhus (c)' for '*see* Sangha'
- " 400, " 1, l. 20, add '*See also* Naotara, Vistâspa, and Vistâmu'
- " 408, " 2, l. 5, read 'Paṇitabhūmi' for 'Paṇitabhūmi'
- " 413, " 1, l. 23 from below, read '36, 52 sq.' for '36, 52 sq.'
- " 442, " 1, l. 2 from below, read '172-4, 482 sq.' for '172-4; 482 sq.'
- " 515, " 1, l. 8, read 'inner' for 'sinner'
- " 536, " 2, l. 9, read 'Vasativari' for 'Vasativari'
- " 600, " 1, l. 19, read 'Uspâmu' for 'Uspâmu'
- " 634, " 1, l. 31, after 'Abstinence' insert 'Ascetics, Brahmaṭāru,' and after 'Fasting' insert 'Gaina monks, Gainas, Hair, Hermits'

The references to Volumes 2, 4, 10 are to the editions of 1897, 1895, and 1881: other editions of these volumes differ in pagination and to some extent in contents.

If the Index is used with Volume 2, edition 1879, in introduction after p. xiv deduct from one to five pages, and in text deduct after page 99 from one to three pages; if with Volume 10, edition 1898, add in part I in introduction eight pages, and in text after page 48 one page; in part II after page 35 deduct one page to eleven pages, increasing the allowance gradually through the part.